

4

# THE DOVE, AND THE SERPENT.

IN WHICH IS CON-  
TEINED A LARGE DESCRIPTION  
of all such points and principles, as tend  
either to CONVERSATION, or,  
NEGOTIATION.

*Ut avelis; Tuus eris.*



LONDON,  
Printed by T. C. for Laurence Lisle, dwelling  
at the signe of the Tygre's head in  
S. Pauls Church-yard.  
1614.

THE DOVE

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.

W. B. E. B. B.





# TO THE RIGHT

Wor: Sir Henry Mountagu, Knight,  
Recorder of the Citie of LONDON,  
*and one of his Maiesties Sericants  
for the Lawe.*

Worthie Sir,



Present vnto you, in this Treatise, a  
DOVE, and a SERPENT: The *Dove*,  
like that of *Noah's*, brings with it, in  
signe of seruicceable loue, and dutifull  
affection, an Oliue branch; The *Serpent*,  
like that of *Moses*, not made to crawl  
vpon his brest, nor to lick the dust, or  
to wound the seede of the Woman in the heele; but to  
be lifted vp towards Heauen, whereby to free those  
which behold it from the morfures of such vipers, as ha-  
uing one thing on their tounge, an other in their thought,  
seeke but to make the innocēt obnoxious to their iniuries.  
The *Dove* will teach vs with the wise men how to honour  
an vntainted Merit, though it harbour in a Manger; The  
*Serpēt*, how to discouer a dissembling *Herode*, that with cū-  
ning would supplant it: *Goe*, saith he to them, *and enquire  
discreetly after the Babe, that I may likewise com- & worship him;*  
when his conscience telleth him, That their discouerie  
should serue but for a Prologue to the Infants Tragedie.

I haue obserued both, within the compasse of your no-  
bler bosome: wherefore I doubt not but your mildnes will  
kindly open the window of that Arke vnto the one, your  
wisdom afford respectiue entertainment to the other.

Vertue

## THE EPISTLE.

Vertue delights in those alone, whose goodnesse is the truest parallell to their greatnesse. Her ambition hunts not after popular applause. *Inuictam esse oportet manum, quæ Calum condut*: The garland, which is to crowne her worth, must not be framed or formed by any vulgar and illiterate hands: A weaker pencill, then that of *Apelles*, is not allowed to limme her Beauties forth; nor a lesse skilfull hand then had *Lysippus*, to graue in Brasse the comelinesse of her Proportion. Hence Sir it is, that I, her meanest Seruant, doe heere offer vp these my labours particularly to you, and indeed to none but such as you:

*Quos manibus proprijs finxit cordata Minerva;*  
From whose iudicious Censure, whatfoeuer approbation they receiue, I shall account my gaine. I haue beene taught long since, that

*Principibus viris placuisse non vltima laus est;*  
And therefore with the Satyrift,

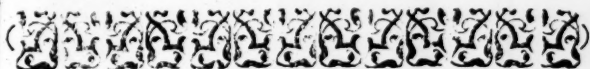
*Non ego cùm scribo, si fortè quid aptius exit,  
Quando hac rara avis est, si quid tamen aptius exit,  
Laudari metuum: Neg; enim mihi cornea fibra est.*

Say that by chance, when I propound to write,  
Some prettie thing, that's pleasing, I endite,  
Though it be rare to see such Birds on wing;  
Yet were I Author of some such like thing,  
To reape what praise is due I would not scorne:  
My Bosome's made of softer stuffe then Horne.

*So without further interrupting your more serious imployments,  
I rest, with all due reverence,*

Your Worships,

D. T.



The subiect of euery seuerall Chapter  
contained in this Booke.

Chap. 1.

**O**F Secrecie ; the meanes to attaine vnto it ; the benefites it  
bringeth ; the inconueniencies, which ensue the contrarie.

Chap. 2. *Of the sinowes of Wisedome, wise distrust, and slow-  
nesse of beleefe.*

Chap. 3. *Of the wisedome of behaniour in generall.*

Chap. 4. *How a man is to carrie himselfe towards those, on  
whom he hath dependencie.*

Chap. 5. *How to conuerse in Court, and of the meanes where-  
by to purchase fauour, and stand secure from the many dan-  
gers, which are there incident to all.*

Chap. 6. *Of the manner how to conuerse with strangers in  
forraine regions, whereby to profit himselfe, and benefite his  
Countrie.*

Chap. 7. *Whether a man in the performance of imployments;  
upon hope of doing better, may digresse from the directions of  
him that doth imploy him : wherein the Negatine is main-  
tained.*

Chap. 8. *What kinde of literature and knowledge is required  
to the enabling of a man for the undergoing of any businesse,  
and the effecting of it with successe.*

*The Contents.*

- Chap. 9. *Of Negotiation in generall: w<sup>ch</sup>erein the severall Characters of mens Natures are largely describe<sup>d</sup>; and the meanes by which to negotiate with all sorts of Persons is expressed to the full.*
- Chap. 10. *Of the severall kindes of Negotiation, viz. the Judiciall, the Deliberative, and the Demonstrative, their speciall uses, natures, and proprieties.*
- Chap. 11. *Of the Deliberative kinde of Negotiation; and the parts of which it doth consist, together with the manner how to handle it.*
- Chap. 12. *Of the Demonstrative: where are likewise shonne the severall kindes thereof, together with the meanes how to enforce and presse them for advantage.*
- Chap. 13. *Of the severall parts, whereof all speeches, whether they be Iudiciall, &c. and of diverse points which are essentiall to the well composing of each.*
- Chap. 14. *How to frame a stile, which may be correspondent and agreeable to each severall kinde of Negot: and of the care which must be had in fitting it both to the Person, and the Argument.*
- Chap. 15. *Of Sentences wherewith to beautifie and grace the stile; their particular kindes and applications: with an Apologie of the Authors, serving for a Conclusion to the whole.*



# THE DOVE AND THE SERPENT.

## CHAP. I.

### ¶ Of Secrecie.



His World is in the Iudgement of all Philosophers, a Tempestuous Sea, wherein (whosoever saileth) vnlesse by the Carde of Wisedome he direct his Course, cannot but make shipwracke of his sweetest safetie. The many enuious blasts, and malicious billowes that continually disquiet it, will driue him to great extremities, and make him (if he be not the better instructed with wary Principles) the disastrous subiect of a dangerous Fortune. It behoueth euery one therefore to haue a care, that his Bosome, which is as the Barke that beareth him, be thoroughly furnished with the tacklings of Preuention; haue in it the Anchor of Discretion, to cast out, as occasion shall require; and last of all, be so firme and sure it selfe, that neither the roaring winds, nor the raging waues of ill-disposed mindes, may make it shake, whereby to endanger either his own Secrets, or theirs, which as Passengers haue beene committed to his trust, and

for whose safer Conuoy, hee hath engaged his fidelity. Hee shall meete with many Pyrats, that will strue to boord him, not so much for the Vessell, as the burden; and this they will be maisters of, or their liues shall pay the forfeiture of their miscarrying: But the Tongue is the Sterne of this great Caracke, which whosoever hath the skill to guide, may easily disappoint them in their aymes.

It was the manner of those ancient Champions, which by the Greekes were called *Pancratiasta*, to stand, being summoned to fight, with their armes lift vp on high, fortifying as with a Trench, their head and mouth, with their opposed hands; and setting themselves in a readynes, before the beginning of the combat, either to put by the blowes of their *Antagonists*, or make them feeble the heavy waight of theirs. In the like posture should the minde of a wise man be, against the ryotous and wanton violence of iniurious persons; *Erecta esse debet, ardua, septa, solida, expedita, nunquam connivens, nusquam aciem suam flectens*; but continually producing Counsailes and aduise, against the Batteries and Assaults of the deceitfull, against the snares and treacheries of the vniust, as the onely armes and hands, whereby to repell their force, and secure himselfe from being suddenly surprized. He must be like those mysticall creatures in *Ezechiel*, full of Eyes, (that is) exceeding vigilant, and circumspect in his proceedings: But aboue all, hee must put a bridle in his mouth, and curbe his tongue, from being too extrauagant.

*Speech* is the onely Character, by which a man expresseth himselfe vnto the life; A Picture sheweth vs but his outward lineaments, but in this, the nature and qualitie of his minde is oftentimes decyphered to the full.

*Laudibus arguitur vini vinosus Homerus.*

And hence no doubt, came that of *Socrates*. *Tr-*

*quere, ut te uideam.* That Noble man, which came into the Painters shoppe, drew by his outward presence all due obseruance, & respect, euen from the Maister; but when he began to speake, the boyes brake forth in laughter at his weakenesse; And indeed, by nothing better then her note, can we distinguish the Bird.

It is said of Geese, that, when at the change of seasons, they passe from *Cilicia*. ouer the mountaine *Taurus*, which abounds with Eagles: they carry stones in their bills, for feare their crie should discouer them to their enemies. Reason should teach vs that, which Nature hath instructed them; but alas, it is a thing of greater difficultie then so. For it is not possible that any man should moderate his tongue, who hath not first of all tamed his affections.

The sonne of *Craesus* was dumbe euen from his birth, yet when the Souldier had aduanced his sword to cut the threed of his fathers life, the violence of his passion remoou'd the impediment of his speech, and he cried out, *O stay thy hand. It is the King thou hast at that aduantage*; This which through naturall loue was caused in him, hath very oftē by the disordered & irregular motions of the *Minde*, bin wrought in others. *Philotas* by his ambitious vaunts, and windie ostentations, made a broade passage to his own confusion. *Samson*, by dallying too much with his *Dalilah*, betrayde his life and safety to the *Philistims*: And *Claudius*, by vēting forth a word in his distemperature, gaue *Agrippina* warning to hasten his destruction. I will not stand to amplifie this point with any more particulars, but (in a word) advise thee, whosoever thou art, that shalt thrust thy selfe abroad into the day, so to compose thy inward minde, that thy outward carriage may continually be calme and quiet. For thence it is, that all the parts and members of our bodie haue their stormie motions;

*Hunc igitur frenis, hunc tu compeſce Catena:*

*Tac. Annal:  
Lib: 12.*

## THE DOVE, AND

If this be settled once, the Tongue cannot miscarrie. We may obserue in *Hom.* that such as are commended by him for their wisdom, are likewise saide to bee most sparing of their speech: Hee makes *Vlysses* after his returne, to giue his sonne this charge;

*If thou be mine, & from my cloud descend,  
Let none perceiue Vlysses is arriv'd:  
Let not Laertes, nor Lumaus knowe it.  
Nor to any of my Souldiers home it, &c.*

And to speake truth, it is impossible, according to that saying of *Demetrius*. A foole should hold his peace. So that *Sophocles* did not meanely commend *Enamondas* when he said, He nere had entercourese with any in all his life, that knew so much, and spake so little as he did. It is requisite therefore that they, which take vpon them the performance of any publike office, should first bend their endeouours to the attayning of Concealement; For without this,

*Literal labiorum obsonium semine mandant;*

They can neither be profitable to themselves, nor seruiceable to others.

*Enus athenis, & ouis. An open mouth sayeth Plutarke)*

serues the answer to neither ye, then hath a house without a doore, or a pipe without a string. Hee must not in any wise be like that place in the City of *Olympus* which for the often resounding of one and the selfesame voyce, by reason of diuers and sundry reflections in it, was not without iust, and due consideration surnamed *Heptaphonos*. For howsoeuer it be a very difficult thing to restrain the tongue from intemperancie in this kinde, and that many men are of such a temper, that they could with greater patience endure to carry burning coales in their breists, then *veret*; Whereupon it often-times falls out, that those things which are whispered in the eare, are presently after published in the market; yet is there no excuse

where-

*Odyss.*

*Plat. de  
Audit.*

*Lib. dei Adm.*



wherewith to colour such a defect in one of publike place. For besides an imputation of weaknesse which he brings thereby vpon himselfe, he doth first of all controule the very purpose and intent of Nature, who to shew vs the vnnaturnesse of the tongue, and with what strictnesse it is to be obserued, hath as it were imprisoned it in the mouth; chain'd it with sinowes to the throte; wall'd it about with gummies; hedg'd it in on euery side with teeth; and for feare it might any way breake forth, shut it vp closely with the lips, as with a true-leau'd gate, so that his iudgement, and discretion, which hath the charge and custodie thereof, cannot but be liable to Censure, if it make escape.

Secondly, he doth digresse from Reason, which confirms vnto vs every moment by infinite examples, That the safetie of the tongue is the tree of life; and bee which preserveth it, according to that of the wise man, *de oratione & s. 11. 11.*

Thirdly, he maketh himselfe thereby an enemy to  
all Societies; ————— *utatur qui Corruptiorem*

velabo qui C. r. r. s. i. a. c. r. i. m.

*Vulgaru arc. na. (sub hydrom*

*Spiz. bibus*; *fr. col. m. m. m.*

*Solus tu es* ——— sayth the Poet:

And in an other place he giueth euery one this caution:

*Peronotrichia mitorhini*; *amph. n. mitorhini* m. sp. n.

Fourthly, he doth breake and violate the lawes of Nations. Amongst the Persians, *Lingua magna castia*.

hunc, sayth *Q. Curvus, a. u. v. m. roburum*; the tongue  
was more severely punished then any crime: *ne magis*

for us, to quench the flame of the Native; yea, they disabled him, from ever having the managing of any weightie charge, that had not in him the power of Concoalement: and by this discipline they prevailed so faue, that neither feare nor hope, could ever drawe from them the least knowledge of that, which was not

*Diodor.  
Sic.*

to be knowne: witnesse *Alexander*, who notwithstanding the diligent enquiries, and industrious searches which he made after the plots and proiects of *Darius*, could neuer learne the course of his proceedings. Amongst the *Egyptians* likewise, it was a capitall offence. A Virgin in the Temple of *Isis*, was deflowred by a Priest, who hauing for the better compassing of his lustfull desires, relyed vpon the secrecie of a third, was by him betrayed vnto the Magistrate, who pronounced the sentence of death against the malefactors, and branded him, for the hyre of his falsehood, with an infamous and shamefull banishment. And in other kingdoms where this was neuer punished as a fault, the contrary hath still beene honoured and rewarded as a Vertue. *Est & fidei tuta silentio Aterces.* —

*Dionysius* gaue straight commaundement, the head of *Brius*, one of the Gentlemen of his Chamber, should be cut off, for telling *Plato*, who had demaunded of him what the Tyrant did, That he had stripped himself by reason of the heate, and was painting in a Table. So that last of all, he makes a blot of his owne Securi- tie, and hazards vpon the vncertaine chances of the Dice, his dearest safetie.

*Proverb. 13  
verse 3.*

Vipers are torne in sunder with the bringing forth of their young; and secret words issuing out of the mouth, bring with them the vtter ruine and subuersi- on of those that revealed them: It is an oracle vttered vnto vs by the mouth of Wisedome, That he which keepeth his mouth, keepeth his life: And indeede it is as true as tride — *Non tacuisse nocet, nocet esse locutum;* according to the saying of that good *Simonides*.

Amongst other Hieroglyphikes, by which the *Egyptians* did shadow Silence forth, they made the Quince-tree one, whose fruite hath the proportion of the heart, and whose leafe is fashioned like the tongue of man: to signifie thereby vnto vs, that Speech which

is the fruite as it were of the Vnderstanding, should be perpetually fastened vnto that, and not to this. Yea, the spirit of Truth enformeth vs, that he which hath knowledge, spareth his words; but the mouth of a foole is his owne destruction, and his lips are a snare for his soule. Wherefore he that is familiarly acquainted with his owne infirmities, and findeth in himselfe this *τὸ πρὸς τὰς λόγους ἀνεστία*, this talkatiue intemperancie, let him stand aloofe, and not rashly vndertake any waightie, or important charge; but salute it at a safe and fearlesse distace, as young *Hippelitus* did the Goddesse *Venus*, or his presumptuous ouer-weening, will haue a tragicall *Catastrophe*.

The times are dangerous and deceitfull in which we liue. The World affords vs almost nothing now, which is not personated and disguised. Amongst men there are many, — — — *Qui fronte poliis,*

*Atutam vspido seruiunt sub pectore Vulpem.*

They haue honie in their mouthes, but a Razour at their girdles; and as the *Comike* saith,

*Composita dicta pectore enolunt suo,*

*Quæ cum compitas dicta tactis discrepant.* In a word, the *Wise* hath learnd to counterfaite the *Nightingale*: and *Sathan*, that hee may the better worke vpon a weake beliefe, hath fashioned his Tongue to the Dialect of Angels. *Simplistic* lyeth speechlesse, and *Vpright-dealing* is ready to giue vp the Ghost: the Bell hath oftentimes rung out for them; by reason wherof, *Disimulation* hath long since entered vpon their Possessions; and like a cunning Vsurper, enthron'd herselfe within the hearts and mindes of fraile *Mortalitie*; So that fewe are left, and those not easily to be discerned, which are not as the Poet saith,

*Introrsum tuos, speciosi pelle arcana.*

Euery man is now become a *Sysonian*, and hath his *Baal* to himselfe: whilst he that is the Gop of Gods,

*Perf: Sat: 5.*

*Plant.*

THE DOVE, AND

8

Hermes.  
Po. m: 5.

Rom. 11.  
vers. 36.

Juvenal.  
Sat. 13.

of power and Maiestie so infinite, that (as the *Ægyptian* caused to bee written on their Temple Gates) hee is, *τὸ πῦρον, τὸ ἕρ, καὶ τὸ ἰσχυρόν*, *Whatsoeuer hath bene, is, or shall be.* is made the subject of his Hellish laughter. *Dishonour*, and *Gain*, are almost in as great esteeme amongst vs, as *Virtue* and *Honour* were amongst the ancient *Romans*; their Temples are alike contriuid; It is impossible to come vnto the last, but by the former: And hence proceedeth that of the *Satyrist*:

*Quatam festa dies, v: cesset prodere furem,  
Perfidam, fraudes, atq; omni ex crimine lucrum  
Quasitum, & partos gladio, vel pixide nummos.*

No day so holie, but it still bewrayes  
Thefts, guiles, deceits, and treacherous assayes:  
Goods lewdly got, by Crimes, and vile offences,  
By murders, poysonings, and vnchast pretences.

It is true, that in a mans owne priuate businesse, hee may assume what libertie he please; but in those things which concerne a third, he must be very waie how hee doth proceede. *Icarus* to satisfie his daring minde, may freely (peraduenture) & without controulment, soare about the strength of his waxen wings, as long as the disastrous euent of his presumption, extendeth it selfe no farther, then the compasse of his owne graue: But *Phaeton*, must of necessitie bee blamed, if wilfully and vnadvisedly, hee vndergoe a task, the weake performance whereof, brings nothing but confusion to himselfe, and others. And this is that our SAVIOUR CHRIST so ofte inculcated to his Disciples, when bidding them *beware of men*, he commended vnto them the *Wisedome of the Serpent*, in regard of his Church; but the *Innocence* and *Similitude of Doves*, in regard of themselves. It behooveth eue-

ry one therefore to take heede, how, and to whom he open himself at any time, for feare he falsifie the trust which is reposed in him, and by so doing endanger all.

Let him imitate that *Greeke* of former times, who being told that his breath did smell; Answered, It was by reason of the many *Secrets*, which had a long while laine rotting, and putrifying within him.

Let his *Bosome* be like the *Lions denne* in the Apologue; towards the mouth whereof, the Prints and prickings of sundrie sorts of Beasts might easily be discerned; *Sed nulla retrorsum*, but from thence none at all.

Let him alwayes talke with *Harpocrates*, at the signe of the Finger on the Mouth; and learne of *Anacharsis*, that the *Tongue* hath neede of a more strong restraint then *Nature*.

Let him not be too curious with them of *Bethshemesh*, in the search of other mens *Secrets*; nor yet too careles with *Hzekiah*, in the discouery of his owne. *Moralitie* giueth him a prohibition for the one, and a precept for the other.

1. Sam. 6.

vers. 19.

2. King: 20.

vers. 13.

*Arcanum neq; tu scrutaberis ullius unquam;  
Commissumq; teget, & vino tortus, & ira.*

Hor: Epist.

8. lib. 1.

And indeed it is a profanation of dutie, to publish any thing we should not. Those things therefore which are to be concealed, let him conceale them, — *ut Curia Martis Athenis*; as close as either Silence or Darknes will afford him meanes to keepe them both from Eye and Eare: for the better effecting whereof, there is necessarily required in him a *Wise distrust*, and *slownesse of Beliefe*, wherewith his brest must so equally be ballanced, that he may steddily run on, without suffering shipwracke in such a doubtfull and dangerous Course.

## CHAP. II.

Of wise Distrust, and slow-  
nesse of Beliefe.

*Aditum no-  
cendi perfidō  
præstat fides.  
Sen: Oedip:*

Here is nothing that betrayeth a man so much to ruine, as his owne Credulitie. The fall of our first Parents is a witnesse, that this is a common path, and a very beaten roade, both to death and danger. It were very requisite therefore in things that concern vs neere, to suspend our iudgements and consents, till such time, as with our selues wee haue considered the nature & disposition of those that propound them, examined the reasons, arguments, & allegations, by which they labour to perswade them; & finally, discovered their ends and purposes, in struiuing so to compasse them.

There are many that altogether fashion their course of life, to the patterne and example of those, *qui omnia potius visenda* (as *Salust* saith of some, though in a diuerse sense) *quàm semet efficiunt*; that outwardly appeare to bee all things, but what they are. *Dissimulation* is their God, and priuate interest the scope of their designs; Of these we must heedfully beware, that we follow not their counsailes and directions in any thing, longer then wee haue the euent of them in sight.

*Guicciard:  
lib. I.*

King *Charles* of *France*. led by the perswasions of *Philippe* Lorde of *Brescia*, brother to the D. of *Sanoy*; solicited *Peter de Medici* to drawe neere to *Florence*; assuring him that he would restore him to his former dignitie: but he not daring to repose that confidence in the King which he desired, by reason of some discontentments, which had formerly beene betwixt them; In this distraction of his minde, betweene hope and feare, demanded counsaile of

the *Venetians*, about the foresaid Breeches: who hauing considered with theselues, that his departure would facilitate the designes of *Charles* in his attēpt vpon the state of *Florence*, which in time they thought might proue very hurtfull and preiudiciall to their owne, wished him to take heede, how, and in what manner he did approach the *Lions* pawe, whom he had formerly offended; and the better to induce him to follow their aduise, offered to vnder-take the Patronage of his affaires, and when time should serue, to furnish him with what ayde soeuer was needfull, for the replanting of him in his Countrey: and not content with this, that they might be sure he should not stirre, they set a secret Guarde ouer him: If that be true (saith *Gusciardine*) which was since divulged.

Buildings doe cracke before they fall; the heauens threaten before they rage; and fire continually smokes before it burnes: those mischiefes only, which proceede from man, are suddaine, and without prognostike; yea the nearer they come, the closer they be kept. The splitting of a Ship, the ouerturning of a Chariot, and such like, are inconueniencies, that doe oftentimes happen vnto vs, but hunt not after vs: these alone are they, *quæ nos obseruant, quæ captant*, which lye in ambush for vs, and watch but how, and when they may with best aduantage fasten on vs. *Phormio* the Philosopher, being askt a reason of his solitarie retraite into the mountaines, where he exposed himselfe continually to the crueltie of mercilesse and sauage creatures, made answer, That the Beasts had nothing but their teeth to teare him with, but men with all the parts of their body did offend him: with their eyes they mocked him; with their feete they kicked him; with their hands they hurt him; with their heart they hated him; & with their tongue they fought to ouerthrow him.

There are some, that by sinister and adulterate praises doe seeke to winde themselues into the bosome of a man; and these are like the Pharises in the Gospell, that came

*Ovis fallax,  
abditos sensus  
geris.  
Senec. Hipp.*

There are as  
Plinie saith in  
Africa certain  
families, the



praises of  
whose mouths  
are witch-  
crafts: of those  
are these.

The Poet al-  
ludes vnto this.

*Si vltra pla-  
cium lauda-  
ris, baccare  
frontem cu-  
gitare va-  
lis noceat ma-  
la lingua su-  
curo. Virg.  
Ecl. 7.  
Iohn 3.  
verse 26.*

vnto our Saviour Christ with a deceitfull and captious in-  
terrogatorie, and sayd vnto him, Maister, Maister, thin-  
king that he perceiuing himselfe so honoured and respec-  
ted by them, might simply peradventure, and without  
mistrust, discouer and reueale vnto them the secrets of  
his heart: but alas! they mistooke their aime, they missed  
their marke. He that intuitiuely knew all things, did like-  
wise know their salutation to be nothing else, but a mis-  
chieuous and treacherous insinuation; and therefore how-  
soever he accepted of the like titles from the mouth of his  
Disciples; yet heere the text sayth of him, That he stooped  
downe, and with his finger wrote vpon the ground; to  
shew, that he was not delighted with their vanitie, and  
that he knew the scope and drift of their intent. Howso-  
euer there are many so weake of vnderstanding, that mea-  
suring others by their owne simplicitie, they suffer both  
Discourse and Iudgement to be subdued by outward cir-  
cumstance; and led in triumph by the formall apparence  
of deluding Sycophants. Yea the wisest, if neuer so little  
Iouially disposed, can hardly keepe themselues from nib-  
bling at this bait. Men for the most part are like the Pea-  
cocke, of which the Poet writes;

*Laudatas offendit avis Iunonia pennas;*

*Si tacitus spectes illa recondit opes:*

Her prayfed plumes great Iunôs bird spreads forth,  
But view'd with silence, she conceales her worth:

Such as haue any sense at all, are sensible in this; there  
is no Stoike but desireth it, no Cynike but delighteth in  
it. But they that shall consider with themselues, that *Esops*  
Fox did not praise the Crow, but to beguile him of his  
preye, will peradventure be warie, how they be transpor-  
ted and led away with such vaine perswasions. There is in  
speeches of this nature a certaine sweetnesse, *que irrepsit &*  
*blanditur, & non aliter, quam ebrietas, aut amor secreta prodit,*

*Lib. 18.*

*Epist. 106.*

saith



saith *Seneca*, which hauing stolne into the heart, doth with a tickling kind of motion so please and sooth it, that no otherwife then Loue or Wine, it causeth it to vent the most retired Secrets: but Wisedome prescribeth vs an antidote, and biddeth vs stop our Eares against the Charmes and incantations of such Sirens, and not suffer our selues to be like Pitchers, led vp and downe by the sinister adulations of such double and clouen-hearted Parasites, that like cunning Anglers doe draw vs on to swallow downe the bait, that in the end they may hang vs on the hooke.

There are others, that by enforcing an imaginarie supposition, endeauour to extort a truth; and this as it is usually practised, so is it seldome vneffected: provided alwayes the thing objected be a matter of more consequence, and such as would redound, if iustified, with scandall to the partie that should reporte it. For feeling himselfe so vrged, hee will instantly, to cleare himselfe of the greater imputation, not stick peraduenture to confesse the lesser. But these may easily be preuented, if wee can keepe our selues from falling into passion, and seeme but lightly touched with their obiections.

There are some againe, that on the suddaine and vnawares, doe set vpon a man, and with some shorte, and vexpected question labour to surprize him: These, howsoeuer they seldome make a full and perfect discouery of what they looke for, yet hauing driuen him as it were, by this meanes to a stand, they thinke they may easily (as by obseruing the manner of his reply, by noting the priuate and subtil motions of his countenance, and the fashions of his behauiour) collect some probability of their farmises; which done, they bend all their practise to some other forme, and cease not their pursuite, till they be maisters of the game: But the onely meanes to delude their expectation, is eyther to slight their question; to expostulate their opinion; to answer little, & what they least looke for; or in some cases not to answer at all; but by

*Plin. lib. 1.  
Epist. 5.*

*Ita intimos  
mentis aff-  
ectu proditor  
vultus enun-  
ciat, ut in spe-  
culo fronti-  
um magis  
extit animo-  
rum. Plin.  
Sec.*

Math. 21.  
vers. 24:

Virgil.  
Eclog. 3.

way of opposition, and compensation to confront their interrogatories and demands, with others of the like nature: As our Sauour CHRIST did in the Gospell, when the high Priests and Elders of the people came vnto him, and asked him by what authoritie he did those things, and from whence hee had the power to doe them; *Tell mee,* (saith he) *the Baptisme of Iohn, Is it of heauen, or of men?* and with this Dilemma, this two-edged argument, hee cut the throate of their inquisitiuenesse. There is another example of the like nature, expressed by the Poet in the difference betweene *Dametas* and *Menalcas*: the one saith,

*Dic quibus in terris, & eris mihi magnus Apollo,  
Tres pateat Cœli spatium non amplius vlnas.*

And the other, not able (it may be) to expound his riddle, or at least not willing, requiteth him with the like:

*Dic quibus in terris inscripti nomina Regum  
Nascimur flores, & Phyllida solus habeto.*

And this is a iust and lawfull retribution, and nothing else then to giue our aduersarie the foyle at his owne weapon.

To be brieve, there are some that will not yet to instance many feined matters on themselves, by way of ostentation, or vpon others by way of approbation, that they may drawe from their auditorie a true confession of the like. Of these we must take heede, and withall, be diligently carefull, that they worke not vpon our weakneses, and disaduantages; or make vs the subiect of such experiments. And that we may the better secure our selues from them, we must know it is their vsuall practise, when they meete with any so firmly settled in their disposition that they cannot leade them; so close and priuate in their desires, that they cannot winne them; so furnished with rules and principles of wise preuention, that they cannot

awe them; to fasten vpon their friends, factions and dependences, or others that are interested in them, and so gouerne them; And hence proceeded that of *Sampson*, *Huius* *non plouged with my beifer, yee had not found out my riddle.* Wherefore it is good, neuer to impart our mindes, but where it much importeth; and in matters of any moment to be alwayes doubtfull of the worst. For as the Poet sayth,

ὅστις ἄλλο χαριώμενος ἑρπύς:  
"Oud' ἴσιν ἄλλο χαριώμενος ἑρπύς:

Then wise distrust there is not any thing,  
To mortall men that can more profit bring.

But if it be grounded vpon vaine imaginations and surmises, it is either an argument of weakenesse, or of baseness, and who so vseth it, must of necessitie be thought a traitour to humane Societie. For as to beleue all things is childish, so to beleue nothing is meere brutish. Besides, *Multi fallere docuerunt, dum timent falli*; saith *Seneca*. It is therefore requisite in Ciuill policie, and no way derogating, as I take it, from the rules and precepts of Morallitic, euen in matters where there is greatest cause of diffidence, especially if the parties be such as otherwise deserue respect, so to disguise his feares and iealousies, that the discouerie may neither proue offensiue vnto them, nor hurtfull to himselfe. There is no *Argus*, but, notwithstanding his wakefull obseruation, shall finde a *Mercurie* to delude him. They that are free and liberall of their discourse, are often-times the most secure from danger, if they erre not in the choyce of their subiect; whereas these *Saturnines* that stand continually vpon their watch and ward, and speake not but with *Pythagoricall* suspension, giue publike notice to the world, that there is some-what in their keeping, which they would not willingly lose; and by this meanes whet and sharpen the wits of the more curious sort against themselues, that in the end they cannot but be made the spoyle and prey of their Inuen-

*Isidore 14.  
verse 19.*

*Enripides.*

"Ἀνὲρ ταῦτα  
ἔστι σπύριον.  
*Epicbar.*

*Frontem a-  
periat, men-  
tem tegat.  
Cic. pro Cn.  
Plan.*

Sen. Epist.  
69. lib. 9.

tions: And with this agreeeth that worthy speech of the Philosophers, *Muli aperta transeunt, condita & obscura remanent: furor in secreta sollicitant; vult videtur quicquid patet; aperta effractarius praterit: hos mores habet populus, hos imperitissimus quisque, in secreta irrumpere cupit.* But I will slide from hence to that which doth remaine, as loth to torture the Reader with prolixitie, or giue him occasion to distaste the rest through loathed satietie.

### CHAP. III.

## Of the wisdom of Behaviour in generall.



He wisdom which is required in one of publike employement, is either wisdom of behaviour, or wisdom of negotiation; which in a word is nothing but the Dove, and the Serpent. For as concerning the first; he must be kinde and courteous towards all men; full of mildnesse and affabilitie in his discourse; full of sobriety, and appliable demeanour in his conuersation. The minde of a wise man is by the mouth of Salomon compared to a glasse, in which the formes and Characters of all diuersitie of Natures, and of all varietie of Customes are represented: so that hence I conclude with the Poet, that, *Qui sapit innumera moribus aptus erit.* He will not like a Cato fashion himselfe to none; nor like a Catiline conforme himselfe to all: the one saoureth exceedingly of wickednesse, the other somewhat too much of wilfulnesse.

Prou. 27.  
verse 19.

*Est modus in rebus, sunt certi denique fines,  
Quos ultra, citraque nequit consistere rectum.*

Horat. lib. 1.  
Sat. 1.

He will therefore out of his owne discretion so leuell forth his carriage, that it may hold a certaine specious

kinde

kinde of correspondencie with most, and not giue by reason of distance, or disproportion, occasion of offence to any: with some actually & indeede; with other some apparently, & with relation only to *Societie*. For this, how soeuer we dislike the vneuenesse of mens proceedings, must alwayes be preferred and kept vniolated.

He must not disapprove of whatsoeuer is not bounded with the circumference of his owne opinion, or tendeth not to the same Center: nor giue his iudgement vpon any thing, though he be neuer so well able to decide it, but with Apologies, and Cautions; to the intent that such as are in conference with him may haue no cause, either to enuy his knowledge, or blush at their owne ignorance.

He must not like *Alops* Asse grow proud and insolent of his employments, nor thinke the better of himselfe because of his burthen: but entertaine such priuate graces and fauors as are showne him, with a settled modestie: & neuer publish them, but with an abasement of his owne merit, ascribing all such accidents, more to the authors facilitie, or his owne externall felicitie, then to any skill or vertue that is inherent.

He must auoyde all windie ostentation, which by the force of *Selfe-Conceite*, may be drawne from any suruey he hath taken of his owne worthinesse. It is an vnseemly thing for any man to be the trumpet of his owne sufficiencie: and whosoever it is that strives to bee both *Homer* and *Achilles*; *Virgil* and *Aeneas*; he doth but manifest his owne weaknesse, and want of wit. For his actions (if any thing be in him) will in time proue sufficient blazons of his worth. Let vs but rightly cast vp our accounts, & we shall streightway finde, that wee can neuer speake of our selues but with some prejudice: Our proper taxations are receiued still as settled truthes: but the commendations which wee giue our owne deservings, cannot escape the censure of Misbeliefe. Besides, *quod magnificum referente alio misisset, ipso qui gesserat*, (saith *Plinie*) *recensente vaniscent*:

*Plin: Epist.*  
*8. lib. 1.*

Yet he that can doe it with dexteritie, may benefit, and advantage himselfe thereby exceedingly.

Tacit: Hi-  
stor: lib. 2.

Liv. lib. 6.  
Decad. 3.

It is said of *Mutianus* that he was, *Omnium quæ diceret, atq; ageret, arte quadam ostentator*; and that hee could with such decencie and government, set forth his abilities, fortunes, and deserts, that he was at no time censured either as tedious or arrogant. It is said of *Scipio* likewise, that hee was *non verum tantum virtutibus mirabilis, sed arte quadam etiam ab inuenta in ostentationem earum compositus*. There is no vertue so well deseruing, but men are apte enough to vndervalue it, and embase it vnder the iust price. It is therefore requisite the owners should set some reasonable glosse and flourish vpon it, whereby to procure an encrease of reputation to themselves, and a forwardnesse of acceptation in others. And this may (peradventure) passe vndiscovered, being enterwoven with a free taxation of their owne deficiencies, wants and weakenesses; or by a skilfull paralleling of themselves with others, at such a time as they are most enuyed; or by doing it with a kinde of carelesnesse, as if they did not minde it; or last of all, as *Tullie* doth in many of his Orations, vpon occasion of beating downe the daring hopes, or of repelling the treacherous and iniurious attempts of insolent oppressors and conspirators. For in matters of this nature, a man may boldly, and without feare of blame, speake somewhat roundly of himselfe, whereby to giue such notice as haue interest in the benefit, of the care and diligence he vsed in the businesse, and so strengthen and corroborate his reputation; provided alwaies, that he doe not (as *Timotheus* the *Athenian*, who giuing, as the manner was, an account of all such seruices to the people, as he during the time of his government had done for the State, concluded euery particular with this clause; *And in this, Fortune had no parte:*) vtter any thing that may saueur of vpbaying, or tend too much to the enhansing of his owne merit.

If at any time a mans employments happen to bee in

places where he is not knowne, let him labour to possesse the mindes of men with a good opinion of his worth, before hee goe in person; and as it were forestall their iudgements and conceits, by letting them vnderstand, through the relations and aduertisements of some priuate friends, his honest and happy managing of businesses in cases of the like nature, and withall, the good and fortunate successe that hath followed therevpon.

*Reportes* are alwayes thought legitimate, that haue their passeport and certificate from the mouthes of many; and in those that harbour them, doe readily beget a firme and constant apprehension of sufficiencie, which afterwards vpon some reasonable performance is easily maintained. For howsoeuer in the setting forth of things materiall, & whereof the externall sense alone is to be iudge (as in the praising of a Towne which wee neuer saw; the blazoning of some extraordinary beauty which wee neuer beheld) the first impressions are many times both dangerous and preiudiciall; because wee apprehend them in so high a degree of excellencie, that when we see them, they can no way answere our expectation; yet in the commendatorie relating of mens internall qualities, and conditions, it is farre otherwise. These are properly the objects of the *vnderstanding*, which will by no meanes suffer they should bee censured by the Eye. For though at first wee comprehend not by a mans discourse, that worth, and value to be in him, which wee before imagined, we are vnwilling notwithstanding to disrobe our selues on the sudden, of that good opinion wee formerly conceiued, still perswading our selues, that there is in him some hidden vertue, which if we cannot finde, wee thinke it our owne faulte more often then any want in him: so ready are we all for the most part, to runne with the streame of an accepted opinion, then be counted singular through opposition.

It is heere, as it is in Mines, where if we happen on a



little Oare, we still dig further on in hope of more, flattering our expectation with this conceit, that surely so small a quantitie was not alone, and impute the not attaining it, to nothing else but our owne unhappinesse. It will not therefore, I take it, be much amisse for any one to aduantage himselfe, so often as he seeth occasion, by the vse and practise of this principle.

In contracts of loue and amitie, I could aduise euery man to be alwayes mindfull of that of *Martial*,

*Si vitare velis acerbam quendam,  
Et tristes animi cauere morsus,  
Nulli te facias nimis sodalem;  
Gaudebis minus & minus dolebis.*

Who list not taste of bitter discontent,  
But the sad bitings of the minde preuent,  
Must make himselfe too fellow-like with none;  
Lesse cause hee'l haue to grieue, lesse cause to mone.

Or at least that he make choyce of none to be familiarly acquainted with him, but such as are honest and vertuous; of such as may delight him in their conuersation, by reason of a neerenesse in manners, and a likenesse in affecti-  
ons; or last of all, of such as are able to help him in the managing of his affaires, by their discret and prouident directions, or furnish him if neede require, with supplies of an other nature, for the better furtherance of his proceedings. For this indeede is that same three-fold base, on which, as *Plutarke* sayth, all friendship must be rays'd, or it will quickly faile.

There are some, that in the sunny vp-spring of our fortunes are with the Swallow still at hand, and ready as it were to doe vs all the seruiceable offices they can: but when the winter of our happinesse doth once approach, behold, they suddainly vanish, and grow strangers to vs

*Lib. 12.  
Epiqr. 34.*

*Cesar, è duobus consularibus competitoribus, Lucceium sibi adiunxit, pactus ut is, quoniam inferior gratia esset, pecuniaque polleret, nummos de suo communi nomine per centurias pronunciret. Suetor. Inl. distinet. 19.*



in our greatest neede. Some againe, as indeed,

*Tuta, frequenique mea est, per amicos fallere nomen.*

that will not stick to protest their pure and singular affection towards vs, when the scope of all their aimes is onely to deceiue vs. The *Aegyptians* in their *hieroglyphikes* were wont to shadow these forth by the *Pye*, which is white before, but black behinde. And in truth, as *Triphon* the Grammarian sayd, *τὸ φεῦδός ἐν τοῖς ἰσχυροῖς μιλᾷνται*, Whatsoeuer is counterfeit, and adulterate, though it eye vs with neuer so faire a face, if we marke it well, we shall finde it black alwayes towards the tayle. That precept therefore of *Pythagoras* deserues our approbation, by which he warneth vs, *τὸν μελανούρου μὴ γινώσκαι*, not to admit a black-tayld hypocrite into our friendship. Lastly, there are others so voyd of all ciuilitie, so destitute of all humanitie, that out of a vile and flauish disposition, the better to preuent their associates, neighbours, and allyes, from presuming any thing vpon their kindnesse, are not ashamed to giue out, That the onely way to haue a friend, is to make no vse of him; intending it should seeme, like churlish *Nabals*, to taste of no mans cup themselves, because they would haue no man to taste of theirs: but these are vtterly to be contemned and despised, as the detested outcasts of Societie. For as the Poet sayth of riches,

*Quò mihi diuitia, si non conceditur uti?*

With wealthie summes of gold what should I doo,

Vnlesse I might both haue, and vse them too?

I likewise say of this.

To conclude, he must be carefull, that as his speech is eloquent, his vtterance be likewise pleasing and amiable.

*Mercurius* cannot well be separated from the Graces, nor they from him, but the muscally consent of ciuill Conuersation will fall out to be very harsh and discordant. Aboue all, he must indeauour that his words and countenance may seeme like parallell lines deriued equally from one Center, that the reservednesse of the last may not de-

*Mendacium  
in extrema  
parte nigres-  
cit.*

stroy the credit of the former, and make good meaning liable to misconstruction. In a word, he must in all things be free from affectation. There is nothing more vndecent in a man, then an ouercurious obseruance of decencie. To intend the fashioning of an externall carriage & behauiour so much, as to let it passe into affectation, is euen by the shallowest vnderstandings condemned as ridiculous, and accepted of all men (to the great disabling of his sufficiency that vseth it) as a most euident argument and prooofe of weakenesse and indiscretion. Wherefore let him auoide all singularity, both in action, gesture, and discourse, and so compose and gouerne himselfe in all such points as appertaine to conuersation; that considering his care and circumspection in declining from whatsoever is incongruous and absurd, that which that *Satyr*ist sayd of *Ianus*, may deseruedly be pronounced of him.

*Perf. Satyr. 1.*

*O Iane, à tergo, quem nulla Ciconia pinxit,  
Nec manus auriculas imitata est mobilis albas,  
Nec lingua, quantum sitiat Canis Apula, tantum.*

All such occasions being farre remooued, as might any way betray his credit, to the traddicements of a vulgar and illiterate laughter. Lastly,

*Hor. Epist.  
18. lib. 1.*

*Non sua laudabit studia, aut aliena reprendet:  
Nec cum venari volet ille, poemata pangenet.*

His proper courses he shall ne're commend,  
Nor by reproouing other mens offend:  
Ne when his friend by hunting sport would finde,  
Shall he incline to Poëtrie his minde.

*Vespasian* got the ill will of *Nero* by sleeping at his muscicall recreations; whereas *Pamphilus* had the loue of all by obseruing the former.

*Terent. in  
Andr.*

*Sic vita erat, saith his father, facile omnes perferre ac pati  
Cum quibuscumque erat una, vs sese dedere,  
Eorum obsequi studiis, aduorsus nemini  
Nunquam prapenens se alijs — : and hence he cōcludes,*

that

that whosoever shal carry himself in the like kind, *facillime*  
*Sine invidia inveniat laudem, & amicos parat.*

## CHAP. IIII.

## How a man is to carrie himselfe

towards those, on whom he hath  
*any dependencie.*



Whoever hee be that dependeth not  
 entirely vpon himselfe, but hath refe-  
 rence in his fortunes to some of no-  
 bler ranke, from whom hee hopes, by  
 doing him all the offices of a dutifull  
 and faithfull seruant, to drawe some  
 meanes where-with to raise the low-  
 built rooſe of his estate; let him first of all, that he may the  
 better instate himselfe within his grace and fauour, to  
 whom he standeth so deuoted, and as I may say, get  
 ground of his affections, obserue his nature and disposi-  
 tion; and when he hath discovered and found out his  
 humours and his inclinations, endeavour, so they be not  
 vitious and dishonest (for I would not that he should like  
*Tigellinus*, as *Tacitus* reporteth, *principem societate scelerum*  
*obstringere*. seeke to endear his Maister to himselfe by ta-  
 king part in his vnbounded dissolutions) by fulfilling  
 them, to giue him the best contentment and satisfaction  
 that possibly he may.

*Tacit. An-  
 nal. lib. 14.*

Let him neuer absent himselfe long from about his per-  
 son, but continually be at hand; and in sight; yea, let him  
 feigne occasions of accessse, rather then want them, that so  
 by entertaining a familiar kinde of priuacie with him, hee  
 may (by little and little) winde; and as it were scruie him-  
 selfe through his externall shew of diligence into his best  
 affections. Further, let him be very carefull neuer to ap-

proach

*Quanta gloria sit, negotium aliquod celeriter conficere, ostendit nobis trium verborum illi titulus, quem Pontico triumpho Caesar prætulit.*

VENI.

VIDI.

VICI.

*Suet. Iul. 37*

*\* Plaut. in*

*Aulular.*

*Ouid. Fast. 2*

*Gen. 15.*

*vers. 11.*

*Gen. 24.*

*vers. 33.*

This practise is erroneous, & such as many times redoueth with exceeding disadvantage to the authors of the same. For

proach his presence, but with a plausible and cheerefull countenance; and at all times shew a speciall alacritie in the ready embracing of his will and commaundements. Let him as the childe of *Obedience*, and the friend of *Servitude*, be continually ready to vndergoe vpon the least summons, what charge soeuer shalbe imposed vpon him, and afterwards effect it, with such quicknes and celeritie, that if in the managing thereof, his cunning and sufficiency be neuer noted, his expedition may.

*\* Herile imperium ediscat, ut quod frons velut oculi sciant;  
Quod iubeat, citis quadrigis citius properet exequi.*

Let him not bee like *Phœbus* his Crowe, which hauing bin sent by him in haste for water to the running springs, lighted vpo a tree which was full of figges, but so greene, they could not well be gathered, and therefore as the Poet relateth it,

*Immemor Imperij, sedisse sub arbore fertur,  
Dum fierent taraa dulcia poma mora.*

Not remembering his charge, loytered there till the fruit was ripe. Nor yet like *Noah's*, which forgetting his employment, busied it selfe amongst the putrified and rotten carcases of the ceasing *Deluge*. *Abraham* will driue these from him; hee cannot endure their sight: his seruants are principled so well, that they will taste no meate till they haue deliuered their Message.

It is the nature of many in choyce of Instruments, to select for their owne vse and purpose, men of a plainer sorte, and such as without searching into the depth and qualitie of their designes; are able to doe what euer is enioyned them, & when the business is dispatched, returne (without adding, or subtracting anie thing) thereby to grace themselues) a true & faithfull relation of the success.

He must not therefore be like *Otho's* soldiers, *qui iussa ducum interpretari, quam exequi malebant*; who tooke delight to comment vpon the directions of their Leaders, rather then performe them: but without enquiring after the nature and scope of his intent, or searching on what reasons, motives, & inducements it is grounded, borne as it were *Dadalys remigat*, as the *Comick* saith, vpon the wings of *Dadalus*, cut through the midst of all opposed interruptions and encumbrances whatsoeuer.

He must not alwaies discover the full extent, and length of his reach, but in some cases, *causa scit, nesciet*, seeme ignorant of what hee well conceiues especially when he seeth his Patron is desirous to haue them so closely carryed, that none may be acquainted with the substance, but himselfe, and vseth him but only as an instrument of better conueyance. When *Tiberius* with darke and doubtfull speeches (as his manner was) did stil reiect the Empire from himselfe, *Patribus*, saith *Tacitus*, *unus metum ne intelligere viderentur*; the Senators were afraid of nothing more, then that he should perceiue they vnderstood him.

Passion doth often-times misleade the wisest, and maketh them resolute in their distemperature vpon the prosecution of many enterprises and attempts, which were they followed and atchieued, could not but blacke and soyle the fairenesse of their reputation. Now here it is the dutie of a faithfull and trusty seruant, howsoeuer hee come by the knowledge of such vnripe determinations, whether by his owne discovery, or his Maisters imparting, to oppose, and diuert him as much as may be from engaging himselfe in such proceedings, by letting him see the hazards and inconueniēces, that may follow therevpon: and this he must doe, not by precept, but example; not positiuely, but by implication; and by bringing him in, as *Nathan* did the Prophet *David*, as a iudge, to censure his own error in the person of a third; for feare an honest contradiction should be reiectēd as a censoriall taxation.

it is avouched by an Oracle of diuine wisdom, That he which sendeth any weighty messages, by such as are of weaker capacity, cueth oft the feece, & drinketh dā age. Pro. 26. ver. 6.  
*Tacitus: histor. lib. 2.*

*Annal: lib. 2.*

*2. Sam. c. 12.*

Such as are eleuated in estates, and aduanced aboue the pitch of ordinary men, to places of dignitie and promotion, can not endure to be controld in any thing. Reproofes are harsh to them, and cleane against the haire. Whosoeuer therefore would reforme them, he must not take the neerer way, but the safer, which is indeede by circumstance, by bouts, and windings. For to come bluntly and directly to the point, might peraduenture inferre suspition of contempt, and want of due respect towards their person, in him that doth it, whereby their minds may be exasperated and incensed against him; whereas by fetching a little compasse, and by cōdemning their headstrong and vnbridled courtes, or commending the contrary, in others, not seeming to glance at any time at what is done by them, he may discharge his duty without feare of danger. *Præcipere qualis esse debeat princeps, pulchrum quidem, sed onerosum, ac prope superbum est: laudare verò optimum Principem, ac per hoc posteris, velut è specula lumen, quod sequantur ostendere idem vilitatis habet, arrogantie nihil.* It is a meanes whereby impatient Patients are oftentimes most happily recovered without cauterizing or incision. But if this softer opposition can worke within them no impression, let loue and dutifull regard embolden him against displeasure; and rather then they should perish through their owne wilfulnesse, let him confront them in a more open manner. *Fers, sed tamen audi;* Strike me, but yet heare me, sayd *Themistocles* to one of *Lacedemon*, and so must he to them. His libertie of speech in this, cannot but receiue from them in colder blood, a charitable and good construction, and such as may answere the lawfulnessse of his intent and meaning; prouided alwayes, that some apologeticall excuse tending to mitigation, doe either goe before, or follow after; informing them aright, that the boldnesse of his reproofes and dehortations, proceeded from no other ground, then from a dutious and obseruant care he had of their securitie. For otherwise he hazar-

*Plin. Sec.  
lib. 3. Epist.  
18.*

deth himselfe vpon the very instant, and that vainely, without any good effect at all. Witnesse *Charidemus* the Athenian, whom *Darius* impatient of all truth, commanded for his honest counsaile to be slaine. Witnesse also *Calisthenes*, whom *Aristotle*, tutor to *Alexander* the great, was wont to reprehend and admonish for his vnreasonable freedome in this kinde towards his Soueraigne, prefiging as it were vnto him the tragicall euent, which shortly after followed thereupon, by this verse of *Homer*;

*ἀνδραγὸς δὲ μοι, τίς τις, ἴσται, οἱ δ' ἀγαυοί.*

Forbear my sonne such round-spun talke to haue,  
Or it will bring thee to a suddaine graue.

Witnesse likewise *S. Iohn* the Baptist, and blessed *Stephen*, with diuers others, to whom the like was alike disastrous; though indeed I take it not in them as a deficiencie; for what they spake, was by the influence and inspiration of the holy Ghost. I onely quote them as apparant precedents of those butcherous and tragicall *Catastrophes*, that ensue such plainnesse.

In matters that are intricate and ambiguous, and wherein his counsaile and aduise is asked, let him be wary how he doth proceed. For to vtter it as a *Maxime*, or position, whereby to equall the conceit and opinion of his Patron; or by way of Comparison, whereby to weaken and disable it, would peraduenture proue distastefull, and beget dislike. In the dissolving therefore of such knots, and doubts, let him abate and qualifie the strength and vigor of his iudgement, with prudent limitations and cautions, and worke him, so he know it assuredly to be best, to a gentle acceptation of it, not by direct expression, but slye insinuation. For as *Cobarus* the Mede aduised *Bessus*, *S. rno*  
*visum est parere dicto, quam afferre consilium, quum illos, qui*  
*pareant, idem quod ceteros maneant, qui vero suadent, proprium*  
*periculum.*

Last of all, though he may shew himselfe desirous of imployment; and thinke it an honour likewise to be im-

*2. Chrt.*  
*lib. 1.*

*Plutar. in*  
*Alex.*

*Iliad. lib. 18.*

*Mat. 14.*

*verse 4.*

*Act. 7.*

*verse 1.*

*2. Chrt.*  
*lib. 7.*



ployd, yet must he not in any case voluntarily and of himselfe make proffer of his seruice to him : for this were but to question his authoritie, and doubt the power which he hath to command him. Aboue all, let him first in regard of himselfe, beware he doe not thrust and obtrude it on him, for feare acceptance should be thought a sufficient requitall. Secondly, that he obserue a gradation in the discouerie of his abilities, and abstaine from doing too much at once, for feare least what is well done might not be thoroughly apprehended. Thirdly, that he feele not too soone the reward of his vertue, whether it be in commendation, honour, fauour, or applause : for if he seeme contented with a penie, it will be thought a prodigall and superfluous thing to giue him a pound. Men shape and fashion their liberalities according to the minds and expectations of those, on whom they doe bestow them. Let him take heed therefore that by seeming pleased with a little, he giue them not occasion to suspect, he was neuer vsed to more. Lastly, that he doe not thrust himselfe without difference (whereby to publish and proclaime his owne deficiencies) into those employments. For which he is not proper :

*Inuenal.  
Sat. 11.  
lib. 1.*

— *nec enim lorica poscit Achilles  
Thersites, in qua se traducebat Vlysses.*

It is not for a weaker then *Milo* to beare an Oxe, nor a lesser then *Atlas* to vnderprop the heauens. For according to that of the other Satyrist,

*Nauem si poscat sibi peronatus arator  
Luciferi iudex, exclamet Melicerta perissa  
Frontem de rebus — Pers. Sat. 5.*

If for a Ship the hob-naited clowne should call,  
Which had no knowledge in the Starres at all,

Great



Great *Melicerta* streightwayes would exclaime,  
That earthly things were quite depriv'd of shame.

*David* refused the Armour of *Saul*, because he felt it  
cumberlome, and chose that weapon to encounter his e-  
nemie withall which best became his strength and educa-  
tion, They therefore which finde themselves oppressed  
and overcharged with a burthen,

*Abiciant potius, quàm quò perferre iubentur,  
Cluellas stultis impingant, Asinaque paternum  
Cognomen vertant in risum, Et fabula fiant.*

*Hor. lib. I.  
Epist. 13.*

## CHAP. V.

How to conuerse in Court, and of the  
meanes whereby to purchase fauour, and  
stand secure from the manie dan-  
gers which are there in-  
cident to arise.



He Courte (saith one) is like a raging and  
tempestuous Sea: their onely difference is  
this, that he which saileth well in the one,  
and he that doth ill in the other, arriueth  
in the end with safety to his wisht-for Ha-  
uen. That which is else-where honoured  
as a Vertue, is hated heere (saith he) as a defect. *Sinceri-  
tie* is cleane excluded from amongst them, and simple *Fu-  
rissie* is had in no esteeme. To speake without feyning,  
to loue without flattering, are counted arguments of a  
base and sluggish disposition. But let vs imagine that this  
being vttered farre beyond the *Alpes* was meant but onely  
to the *Florentine*, and comming neerer home, consider a

*Guarini,  
nelle laste.*

while the words of *Aretine*, to *Francis* King of *France*, concerning certaine *Cardinalls* and *Bishops* that did attend his *Louore*. *Forrei* (saith he) *che la bugia campeggiasse nella mia bocca come fa la verità in quella del Clero*. O that a lye could stumble in my mouth, as truth it selfe doth in the mouth of the *Cleargie*. Now where the falte is so vnfauory, how can any thing be seasoned? Yet here with vs, if either imitation or patternes of Gods diuine and exemplary goodnesse had any power to reframe the mindes of men, wee should not neede to be afraide of such enormities. We haue a *Soueraigne*, that groundeth not the reuenues of his Crowne vpon the teares and sighes of the oppressed. Hee hates that gardener worse then *Alexander*, that cutteth his hearbs vp by the roote; and with *Tiberius*, *Tondere mauult pecus quam deglubere*. His wisdome in the placing of his fauours and liberalities, exempteth him from the number of those weaker Princes, whom *Crales* likened vnto figtrees that grewe vpon some craggy and rocky cliffs, whose fruite none can approach, or taste of, but onely *Kites* and *Rauens*. In a word, he is as absolutely good, as we account him great; as fully milde, as we account him mightie; as well renowned for mercie, as for maiestie: so that as *Plinie* the second reported of *Traian*, there remaineth nothing to the accomplishing of our felicitie, *Sed ut Diu Caesarem imitentur*, that the Gods would follow him, and continue as fauourable and propitious Lords to vs, as he hath bene.

Those vertuas which only by good discipline and education are bred in others, were borne with him; there is nothing within the compasse of his Imperiall bosome, that is eyther borrowed or feyned. Besides, there are many others that attend his Princely person, so wise and heedfull in the effecting of their purposes; so honest and religious in the performance of their promises; that their wordes and actions, are euen the precepts, and precedents of true Moralitie. But as in heauen amidst the Angels, and in the

*Plutarch. in*  
*Alex:*  
*Sueton: in*  
*Tibe:*

*Panegyrr.*  
*Traia.*

fight of God himselfe, there haue bene *Lucifers*; so I wish that in the circuite of great *bruties* Court, there were not likewise some, who notwithstanding the benefite of such examples, led by the instigation of their owne corrupted & depraued wills, run headlong on in many myery courses, and are conscious to themselues, if not of worse, at least of those fore-named imputations: Some that care not, so they purchase profite to themselues, at what excessiue rate they sell the Princes breath, to the poore needy suppliant, nor with what vaine delayes they torture mens expectations, in hope of further Fees; Some that hauing drunke of *Machiuel's* impure and troubled streames, care not so much for Vertue it self, as for the outward shewe and apparance thereof, because they are perswaded, That the credite of it is a helpe, but the vse of it a hinderance.

*Alcibiades  
comedens istis  
canes.*

— *Pulchra Lauerna*

*Da mihi fallere, da iusto sanctoq; videri;  
Nōlem peccatū, & fraudibus obicere nūc.*

*Hor. lib. 1.  
Epist. 16.*

Deigne sweete Protectresse of the Theeuish kinde,  
I may beguile, yet seeme a Sainte in minde:  
Shade my offences with a vaile of Night,  
And let a mist keepe my deceits from light.

Weakenesse of *Vnderstanding* is thought the ground of *Honesty*; and *Vpright-dealing*, the way to *Beggerie*. But let not him, *quem Titan fixit meliore luto*, be tainted with these impurities, or worke for the more compendious raising of his Fortunes, vpon such dispensations frō the rules of Charitie and Integritye. Let him thinke it a iust iudgement, *Vifumo pereat, qui fumum vendit*; and not doe anything, whereby his soule may become obnoxious to those hellish Furies, which attend the authors of vnlawfull practises. Let him not flatter himselfe with any

hope

*Epist. in dis-  
sertat. ab  
Arri. sig.  
lib. 7. cap. 1.*

*Plant. in  
Asinar.*

*Histor.  
lib. 2.*

hope, that what he doth may happily be concealed; for this indeede is but a meere delusion. There is continually a God within vs, saith the Stoike, there is an Angell still about vs, *et ut tunc ipse pater sic se habet ut pater*: and what neede of any light haue these to looke into the nature of our actions? Let no man therefore prostitute his voyce for a small quantitie of glittering drosse to base Vniustice, nor teach his hands according to the vsuall fashion to entertaine a bribe, towards the impugning of an honest cause. These *oculata manus*, which as the Comike sayth, *quod vident, credunt*. are fitter in a house of brotheerie, then in a place of dignitie. But who so looseth the raines to such impieties, let him know, that he cannot possibly lessen, or extenuate his fault with any faire pretences of necessitie. For it is otherwise in ours, then it was in the Court of *Vitellius*, where, as *Tacitus* records, *probitate, antindustria nemo certauit*, no man in competitio of any publike charge did euer alleage either his honestie, or industrie, where by to purchase it; *unum ad potentiam iter, prodigia epulis & sumptu, saginaque satiare inextinguibiles Vitellij libidines*: the onely way to greatnesse, was by bankettings, and prodigall expence, as likewise by cramming the vnsatiable longings and desires of *Vitellius*.

— *Exeat aula*

*Qui velit esse pius* —

is an Axiome, which in this place hath no place at all. Such is the benignitie of our Prince, such now the securitie of our times, that Vertue neede not any longer be afraid to lay aside her habit of disguise, or doubt those scandalous appeales, indictments, and delations, which in former ages haue beene framed and preferred against her, by the enuious spirits of malicious persons, to the supplanting of an able worth. Goodnesse with vs is not a thing in question, witnesse examples that approue it, and the lawes which do exact it.

*Iam fides, & pax, & honor, pudorque  
Priscus, & neglecta redire Virtus  
Audet.*

*Horat. E-  
pod. lib.*

Wherefore howsoever a round and iust proceeding may peradventure be despised of a few, who out of Charitie (if I may profane the word) to the prince of darknesse, as men intending peradventure to enlarge his empire and dominions, endeavour, as much as in them lyeth, to fashion euery one to their owne mould, and make them as distorted and prodigious in their life and conuersation as themselves, let no man notwithstanding, suffer himselfe to be diuerted from any laudable and specious course, but whether he thrive by it or no (as this is commonly the let and opposition, by which mens minds are deviated oftentimes from what is good) goe on in it with an euen pace, and constant resolution, rather to vndergoe with patience what accidents soeuer can befall him, then to embrace the practise of any sinister and vnlawfull arts. It cannot but redound vnto him in the end with great aduantage.

*Virtus ipsa sibi pretium, nihil indiget laudis.*

*Claudian.*

The Spirit of Truth in the mouth of Wisedome hath preached to the hearts of men, *That vprightnesse shall keep the innocent in his way*, Pro. 13. 6. and withall, *That the deceitfull man shall not roste that which he takes in hunting*. Pro. 12. verse 27.

But I feare I haue too long insisted vpon this; and therefore for the Readers better satisfaction, I will reduce the remainder of this head into as streight a roome as possibly I may.

If in the Court (as gawdie ignorance is no where else more insolent then there) he be offered any wrongs, indignities and affronts, by men of greater power, and richer out-sides then himselfe, let him either not thinke

*De Ira. li. 3.  
cap. 12.*

vpon them, as *Cæsar* did, who, as *Tullie* witnesseth, had so excellent a memorie, that he seldome forgot any thing but iniuries and disgraces; or let him slight both them and their authors, as *Cato* did, who when a fellow strooke him on the mouth, would seeme to take no notice either of him, or of his fact; or thirdly, let him dissemble them, and with *Antigonus* winke at many things he both heareth and seeth. For according to *Seneca*, *Multa iniuria nos transeunt, ex quibus pleraque non accipit, qui nescit*: or last of all, let him with *Socrates* conuert and turne them to a iest.

*Tacit. Annal. lib. 3.*

*Circumscribenda multis modis ira est*; Anger, saith the same Philosopher, is to be circumscribed in diuers manners: *Pleraque in lusum, iocumque vertantur*; Most things are to be made rather a matter of sport and laughter, then of any discontent. For as *Cremutius Cordus* auouched in his defence before *Tiberius*. *spreta exolescunt, sin irascaris agnita videntur*; being lightly set by, they doe streightway vanish; if thou stomacke them, they seeme to be acknowledged. But if he perceiue they presume vpon his sufferance, and by reason of his too much softnesse and facilitie of nature, make him the onely subiect of their scornes, let him assume vnto himselfe a more fortified kind of carriage, and with some shew of edge and spirit confront their daring impudencie; prouided alwayes they be not men, whose hye-built fortunes too much ouerlooke his owne. For then he will finde it more conuenient to proceede according to the former directions, then by such violent, and open courses redeeme himselfe from base indignities.

CHAP.

## CHAP. VI.

Of the manner how to conuerse with  
strangers, in forraine Regions, whereby to  
profite our selues, and benefite  
our Country.



Vch as are imploy'd in matters of Embasie, & forraine treaties, must labour (that they may the better conuerse with men in nature & disposition differing from themselves) to be thoroughly furnished with the wisdom of *Application*; which consisteth onely in a distinct and perfect knowledge of those precedent humours, customes, and inclinations, to which we must accommodate and conforme our owne.

Distance in manners, breedes difference in mindes: witnesse *Vonones*, who by the appointment of *Tiberius*, being instituted and ordained king ouer the *Parthians*, was entertained amongst them at the first with singular approbation and applause, *ut termè ad noua imperia*; according to the visuall fashion of an vnsteady multitude, vpon any change or alteration of gouernment: but after they had once obserued the dissimilitude and disproportion which was betweene themselves and him, and found that he was a man as *Tacitus* reports, *diuersus à morum institutis. raro venat. segni equorum cura, fastidus, erga patrias epulas*, whose aduerse courses did seeme to contradict the customes of their ancestors, being no way giuen to those sportes and pastimes wherein themselves delighted, they did vtterly distaste him. And vpon this, or the like examples did *C. Cæsar* peraduētūre ground that imitation of his Grand-

*Tacit. Annal. lib. 2.*



Tacit: *Annal: lib. 6.*

1. Cor: cap: 9. ver. 22.

Ethic: lib: 5. cap. 3.

father, in which he did descend to such particularities, that he laboured, as much as in him lay, to be *pari habitu, habitu multum distansibus verbis*. not much unlike him, eyther in gesture, habit, action, or discourse; finding, it should seeme, that this same affectation of neerenesse and similitude, although in things of meane consideration, did helpe to settle and enfeeble him in the grace and fauour of *Tiberius*, whereby hee had some meanes to compasse likewise and effect his owne designses. But here our *Dove-like-Serpent* must take heede that this appropriation and fitting of himselfe to such diuersitie of *Formes*, bee so limited and circumscribed according to the rules and precepts of *Divinitie*, that the extent thereof may no way ouer-peere the bounds of Christian purenesse and integritie. Hee must worke and frame it after the modell of that *ἡγῆτα πάντων, all things to all men*, of *S. Paulus*, and then he shalbe sure continually to walke aright. Yet all are not allowed and priuiledged to bee Professors or Sectators of such side-proceedings.

The law of mens actions is one, when we respect them onely as men; and an other when wee consider them, as partes of a politike body; the ignorance of which one point causeth, that the best men otherwise, are not alwaies the best, in regarde of Societie. πολλοί, saith *Aristotle*, ἐν μὲν τοῖς ἀνθρώποις οὐ κατὰ δύναμιν ἡρώδου, ὡς δὲ τοῖς ἀπὸ ἰσχυρῶν ἀδυνατοῖς: There bee many, *qui sibi sapiunt*, that in things which directly concerne themselves are wise enough, but in busineses that haue reference and relation to a third, are farre to seeke. Their bosomes are altogether naked and vnfurnished of that wisdom of Government and counsaile, which is required for the better managing of publike vndertakings, and which consisteth in a minde both pliant and obedient to occasion. For such as are imployde as actiue and working members in a politike bodie, must labour, of what degree or nature so euer they bee, to haue alwayes in them, that *versatile Catonis*



*ingenium*, that winding disposition which was observed in *Satan*; and neuer wed or espouse themselves, to any one peculiar opinion, or resolution; but make their prosecutions and departures, their temporizings and pursuits, according as the faithfull obseruation of such occurrences as happen in the course of their businesse, shall giue them true direction and information. For howsoeuer the practises of priuate persons are no longer to bee warranted, then with a fixed, and steady countenance they dare with boldnes, looke *Iustice* and *Equitie* in the face: yet publike actions, done for the preserving and well-ordering of a State or common-weale, may seeme sometimes, seeme (I say) to haue in them \* *aliquid iniqui, quod publico bono compensari poterit*, some ruder lineaments and traces of *uniustice*, and to holde but a collaterall affinity with such as are absolutely vertuous, which in regarde of the generall good, that is like to redounde and follow therevpon, may easily be dispenced with: and this I take to be somewhat answerable to the sense and meaning of our blessed Apostle in that passage of his, which we before alleadged. For hee gaue not the *Corinthians* to vnderstand that hee was *aliquis* simply without law, but *ut aliquis*, that he did onely make shewe to be so; as thinking this commanded carriage, and forced resemblance of those, which were the originalls of what himself was but a copie, to be a speciall meanes, whereby they might bee weaned from their erroneous and corrupt opinions, and wrought withall to a most willing and kinde embracing of the truth. For that indeed, which is absolutely ill, and altogether so in opposition with the lawes of God and man, that it cannot well passe vnder the stile and title of Indifferencie, must vterly be reiected, what good so euer be likely to ensue the doing. But not to wade too farre into the deepes, I will only illustrate what I haue hitherto set downe by one example, and so retire me to the shore.

The kingly Prophet, vpon the rising of his rebellious

In this tempestuous Sea of worldly businesse, it may be lawfull for a man, as Virgil saith,  
*Obliquare sinus; & cū recta porta portū tenere nequeat, id ipsum mutata velificatione assequi.*  
*Cicero: ad Lent: Epist: II.*  
*\* Tacit: Annal: lib: I 4*

2. Sam. cap.  
16. vers. 18.

sonne, sent *Hushai* the *Archite* to *Hierusalem*, who meeting there with *Abisalom*, did seeke by proffering him his seruice, to reconcile himselfe vnto him; and when the Prince (whether to try if his reuolt were onely feined, or whether vpon any other more priuate touch, which might concerne himselfe) did vpbraide him thereupon with foule ingratitude towards *Dauid*, alleaging many speciall fauours he had receiued at his hands, and how from time to time he had beene honoured by him with a most sincere and singular affection; fashioned with all humilitie, according to the directions which he receiued at his departure from his Soueraigne, this wise reply; *Whome the Lord and this people, and all the men of Israel haue chosen for a Prince and leader, to goe in and out before them, his will I bee (saith he) and with him onely will I dwell; Yea, looke what homage and seruice I haue hitherto performed to him, the like with more dautious respect will I henceforth render vnto thee.* And through this dexterous application of himselfe vnto him, he preuaile so farre, that by discovering the plots and proiects of *Abisbopel*, he confounded them, secur'd his countrie, sau'd his Maister. So that if we rightly weigh and consider the persons of the author and the actor of this businesse, together with the reasons, motiues, and incitements vpon which it was groundd, and obserue withall, that the Lord himselfe hath no way taxed it in his holy and blessed word of any blemish, lamencesse, or deficiencie, as he did those irregular and sinfull actions of his, which are there mentioned, and enollled; but hath rather, as appeareth by the text, expressed himselfe to be a fauourer and furtherer of it; I doe not see how any man can iustly censure, and condemne it, as vnlawfull, whereby the life of either might be thought worthy to be branded with any marke of ignominie & reproch. For, as I noted before, there is a difference betweene a publike Societie, and a priuate Familie; where Vertue is to shew her selfe alwayes in her owne likenesse, without any maske or

2. Sam. cap.  
17. vers. 14.

habit of delusion; whereas in the other, vnlesse I erre and faile in my accounts, she may change hir cloathes, if not disguise her countenance; and, so she direct & intend her course to the same goale, run right or byas as she seeth occasion. But I will step from hence vnto an other point, which is to be obserued in this example, and that is this, *That the dute which we owe vnto our King and Countre, must alwayes be preserved and maintained with more religion and respect, then either life or being.*

There is infused and formed in all things a two-fold imitation or propension to what is good: the one, as euery particular is a *Totall*. and essentiall substance of it selfe; the other, as it is a subordinate part or member to a greater body, as appeareth plainly in those massier Elements, which of their first and inbred forme doe make the center of the earth the onely period of their motion; yet rather then nature should suffer any diuulsion, interruption, or disturbance in the progresse and continuance of her course, the water, we see, forsaketh the center, to which of it selfe it standeth affectionate and inclinable, and contrary to that inherent propertie of weightie bodies, ascendeth vpwards to relieue the world. In a man, vnlesse he will belye the author of his creation, through his degenerate and base proceedings, it is expressed and set out in a farre fairer Character. Saint *Paul* desireth to be anathematized for his brethren; and *Moses* when the *Israelites*, through their Idolatrous defection, had in a terrible and fearfull manner incensed the Lord of hoasts against themselves, becommeth an humble suter in their behalfe, vnto his heavenly Maiestie, desiring him, that hee would cause his mercie to be knowne, in the free pardon and remission of their sinnes: if not, that he would vouchsafe to raise his name out of those rolles and registers of Immortality, which he himselfe had written. Yea, the very Heathens haue eleuated and exalted this good which is communicatiue, aboue the thought of any priuate or particular re-

spects.

*Verè sapiens  
non se in ali-  
quibus mu-  
tat, sed aptat.  
And such  
a one was  
Piso. Tacit.  
Annal. 6. &  
Lepidus. An-  
nal. lib. 4.*

*Rom. cap. 9.  
verse 3.  
Exod. cap.  
32. vers. 32.*

*Plut. Apoph-  
theg.*

*Tull. lib. I.  
de Offic.*

spects. Witnesse that memorable speech of *Pompey* the Great, who (when he was in Commission of purueyance for a dearth and scarfitie at *Rome*) being earnestly dissuaded by his friends from hazarding himselfe vpon the Sea in so rough a season, controlled their faint and crauen allegations with this reply, *Vi eam, non ut vinam necesse est*: It is necessarie that I should goe, but not that I should liue; and so set foote into the ship.

*Omnium societatum nulla est granior, nulla carior, quam ea, quæ cum Repub. est unicuique nostrum. Cari sunt parentes, cari liberi, propinqui, familiares; sed omnes omnium caritates patria una complexa est, pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus?* Of all societies and combinations there is none so weightie, as that which consisteth betweene the Common-wealth, and euery home-borne Indiuiduall. Our Parents are deare, our Children deare, our neighbours and acquaintance deare; but all this dearenesse our Countrie deriueth wholly to it selfe, for whose advancement and commoditie no good or loyall Patriot will euer be afraid, saith *Tullie*, to abandon and forsake his life. The safetie of our King must be preferred before the safetie of our neere kinne. So that our Agent, as an honest and faithfull subiect, must alwayes, but especially in foraine regions, where there is, hath beene, or in time may be any hostile difference (as the leagues of loue and amitie betweene Princes are not alwayes of long continuance) so fashion and conforme his carriage, that the benefit of the publike weale may be the onely marke and scope of his endeauours.

He must labour to get good information of such particulars as lye within the compasse of that Clime, in which hee doth reside; as namely, of the situation of the place, the nature and disposition of the people; their lawes, customs, statutes, and decrees; their manner of gouernement, as well *Oeconomicall* as *Politick*; their forces and reuenues; their friendes, factions, and allyes; and from

thence

thence descend to a diligent suruey of all Estates & conditions by themselves, quoting in euery determinate person of more honoured ranke, his rules, his principles, and obseruations; his desires, endes, and actions; last of all, his opposites, fautors, and competitors. For if afterwards occasion of enter-course befall him with any such, hee shall by this meanes knowe how to contriue, dispose, conduct, and manage the businesse to his best aduantage.

In compassing the first there is no difficulty, if in the choyce of his acquaintance, hee fit himselfe with such as are familiar and conuerfant with those that looke into the world, and are likewise generally wel intelligenced themselves in euery seuerall kinde: & as for the last, it may be easily effected, by getting priuacie: & inwardnes with their enemies, friendes, or seruants, which indeed doe likely report them truest of anie. For the malice of the first will peraduenture aggrauate and make worse their imperfections, faultes, and weakenesses; the affection of the second too highly prize, it may be, their good deseruings, vertues, and abilities: whereas the last are quickly drawne and wonne, by those that are familiar with them, to make a perfect and exact delineation both of their worth and wants, discoursing of the one with signes of ioy and cheerful approbation; of the other with shewes of griefe and sad commiseration.

But if he would vnderstand their inclination from their owne discouery, and knowe by sounding how well affected they are vnto their owne established gouernement, if when need required they might not bee wrought to second & assist his Soueraigne, in any enterprise or attempt that might be to his profit and aduantage, he were better proceede by way of argument and reasoning; then direct enquiry. It is a course of greater certainty, of more security; and such as with no small aduantage and successe was practised by *Brutus* and *Cassius*, who intending the

Tacit: An-  
nal. lib: 2.

deposition of *Cæsar*; and having therevpon inuited to a supper certaine of their friends, did set on foote the question of *killing an Usurper and a Tyrant*, with no other intent, then to collect and gather by the iudiciall and definitiue arrest of each, which of the number present, might best be made associates with them in the businesse: Or last of all, he may follow the example of *Germanicus*, who when the time was come, that his armie should confront the forces of *Arminius*, considered with himselfe in what manner he might come best to knowe, how well prepared and resolved his soldiers were for that assault. He knew it was the fashion of the Tribunes and Centurions, *Lata sapius quam compertamun'sare*, to relate matters of gladnes rather then of truth: Hee knew that his *Liberti* were of a base and seruile disposition; that friends would rather flatter then informe; last of all, he was not ignorant, that if hee should commaund a meeting and a congregation to be called, whatsoeuer were vttered there by the voyces of a few, would in an instant be confirmed by the consenting cryes, and suffrages of all; and therefore in the ende he settled his suspension vpon this conclusion, *penitus noscendas mentes, cum secretis, & inculcatis, inter militares cibis, spem aut metum proferrent*; That the onely meanes to vnderstand their mindes, was to obserue and marke them, when being priuate, and vnlook't to, amidst their military feedings and refections, they freely vented both their hopes and feares; and therevpon hee cloathed himselfe in an vnknowne disguise, and went vnto their Tents, where he discovered to the full their loue to him, their longing for the Combat; whilst one extolled the noblenesse of his birth, another the comeliness of his person; most of them his patience, his mildnesse, his immutable and constant minde in all things, whether light or serious; all of them acknowledging that in the battaile they would manifest their gratefulnes vnto him, by sacrificing those perfidious violaters and breakers of the peace, to Glory & Reuenge.

So that our Agent, for the procuring of better informatiō,  
may now and then resort to places of publike meetings.  
For heere it is that men doe often set aside their grauitie,  
and being in the height of all their iollitie, doe of them-  
selues, or at least vpon the least occasion lay open as it  
were the fences and inclosures of their bosomes: And  
hence it was, the ancient Greekes would by no meanes  
suffer any in their company at such assemblies, that would  
not fashion themselves vnto the rest: their ordinary word  
of entertainmēt was; *πίε καὶ ἄπιε*, drink, or get thee gone;  
to the intent, that nothing of whatsoeuer was done or spo-  
ken amongst them in their wine, might be eliminated, or  
so much as thought vpon, by any then present, the mor-  
rowe following. They counted them no fit companions  
for themselves in their, loose and freer recreations, that  
did altogether ouerwhelme, and drowne their memories  
in the cup: as appeareth by *Martiall* in an Epigramme of  
his, composed against *Proculus*, on the like occasion.

*Hesternanocte tibi dixeramus,  
Quincunces puto post decem peractos,  
Cenares hodie Proculle mecum.  
Tu factam tibi rem statim putasti,  
Et non sobria verba subnotasti,  
Exemplo nimium periculoso.*

*Lib. 1. Epi-  
gram. 28.*

*μὴν μὴντα συμποτίω πρὸς σε.*

Last night, my friend, when I did rashly say,  
After Canary cups had drown'd my wit,  
*Proculus* thou shalt sup with me to day;  
Thou thoughtst, thou hadst a prettie perquisit;  
And taking notice of my drunken words,  
Gau'st ill example by such obseruation.  
*Proculle*, I loathe the mate, whose thought records  
A table-tale breath'd in vnsober passion.



Wherefore howsoever he be constrained now and then to fashion himselfe according to the rest, let him alwayes yet be mindfull to obserue, as well as practise.

# CHAP. VII.

Whether a man in the performance of  
 employments, vpon hope of doing better,  
 may digresse from the directions of  
*him that doth imploy him: where  
 the Negatiue is maintained.*



Vt of the precedent Chapter, ariseth a question of no small importance, *viz.* Whether a seruant, hauing receiued expresse directions from his Maister, for the well ordering of his businesse, and being entred somewhat thereinto, shal finde, that by doing more or lesse, or by altring any way the course which was enioyned him, the issue peradventure might be farre more prosperous and commodious to whom it most concerneth, must strictly rather, and without digression from what was first prescribed him, manage and gouerne his proceedings, according to his Patrons information, then follow, in hope of doing better, the new-inuentions of his owne imagination. I ground my resolution and opinion wholly on the negatiue. For doubtlesse this aberration from the will of his superiours, being grounded vpon nothing else then on a self-conceited apprehension of the worthinesse of his owne wayes, which he preferreth before their iudgement, insight, and capacitie, to whose iniunctions and commaundements he is bound in dutie to subscribe, can not but be liable to danger, and disturbance. For put the case his expectation faile him, and that his owne appro-

ued choyce should no way prosper so well as was imagined; he doth besides the censure of disobedience, which through his rash and temerarie presumption he incurreth, vtterly ouerthrow the thing in hand, and findeth himselfe in the end, euen in the midst of error, depriued of all euasion and excuse. Or say that it should thriue, as he desireth, well may we praise the chance, and rest content with the successe; yet surely it is a meanes whereby the precepts and instructions of our elders may quickly come to be contemned and despised. For giddie ignorance, will peraduenture dare, (emboldned by his example, who being a man of wisdom and discretion, and still assisted with an vnderstanding *Genius*, shall haue managed his owne determinations with much happinesse and small mistaking) in matters of most importance to attempt the like, and out of weaker pride (to boast their wisdom, credit, and authoritie) will alwayes swarue from the directions of their Patrons, and by so doing, lose both themselves and others in a *Labyrinth* of woe. I cannot therefore greatly disapproue that rigorous and strict proceeding of *Posthumus* the *Dictator* against his sonne, whom notwithstanding his triumphant and victorious returne vnto the Campe, he caused publicly to be beheaded, because he had forsooke his Station, and hazarded himselfe in an assault, and all his followers, without his Generals knowledge and permission; to the intent that men of meaner performance might be deterred and hindered from the like.

But heere we must, after good and ripe consideration, ballance, and poise, as it were the profit and commoditie which may befall him by contradicting the will and pleasure of his Maister, in case what he designeth succcede according to his hope; and counterweigh it afterwards with those losses, hinderances, and inconueniences, which by so doing are likely to redound vnto him, if what he plotteth himselfe doe any way miscarry; and when hee

*Liv. lib. 3.  
Dec. 1.  
Val. Max.  
lib. 2. ca. 7.*

findeth, that these doe farre exceede the former, let him re-  
fraine from altering any thing of whatsoeuer is appointed  
him: but if on the other side, the benefit outwey the de-  
triment, I see no reason why he may not (like wiser Mer-  
chants, that will not stick to venter a little when there is  
any hope at all of gayning much) somewhat decline from  
the precise and strict *Mandamus* of his prime and princi-  
pall *Motor*, to follow that which in his owne discourse  
and iudgement he apprehendeth to be far more probable.  
Yet euen in this I will aduise him to haue respect vnto the  
nature and disposition of him, to whom he doth retaine,  
and gouerne both himselfe and all his actions continually  
thereafter; because if there be in him that sowernesse and  
seuerenesse, which is found in many, I would not with him  
to alter in any point or circumstance the forme and order  
which is set him downe, for feare least that should happen  
vnto him, which befell, as histories report, a certain Engi-  
ner of *Athens*, to whom *P. Crassus Mucianus*, during his  
residence in *Asia*, sent for the greater of the two Ship-  
masts which he had seene in *Athens*, to make a Ramme  
thereof, wherewith to batter downe the walles of a cer-  
taine towne which he intended to assault. The Enginer as  
one well vnderstood in matters of that nature, knew that  
the greater was no way fit for such a purpose; and because  
the lesser might best be carryed, and was most conueni-  
ent for his turne, he sent him that, But *Mucianus* percei-  
uing how the businesse went, commaunded instantly he  
should be brought before him, and without admittance  
of excuses, caused him to be so cruelly punished for his  
disobedience, that he dyed. To persons therefore so au-  
stere and sterne, he must be alwayes wonderfull respec-  
tue. They abhorre to be counsailed, when they desire to  
be obeyed.

It happeneth oftentimes, that in some cases, *Fieri per-  
aduenture* may bee vtterly condemned, when *Factum est*,  
may be approoued and commended; as did appeare by

Pompey, when the Pirate *Menas* came vnto him, whilst *Antonie* and *Cesar*, vpon his inuitation, were feasting in his Gallies, and said, *Wilt thou that I cut the cables, and in one instant make thee Lorde of all the Romane Empire? Thou shouldst haue done it,* answered hee, *and not haue tolde me of it, now let vs content our selues with what we haue;* for as for me, *I neuer learnt to falsifie my faith to any man, or seeke my owne aduancement in his ouerthrowe, by acting or consenting to disloyall treachor.* So that here he may proceede without direction, if his conceite and apprehension can out of the nature and quality of the action, rightly consider the conclusion. There are many that could wish in the distemperature of their passions some things were done, which if they happen to bee done, as *Greeneffe* can neuer want thole that will seeke to satisfie her basest appetites, they doe for euer abhorre the presence of the doer; and would not, if it were possible, retaine one thought of him, or of his deede. *Cesar* could not endure to looke vpon the head of his Competitor, nor yet vpon *Theodorus* that did present it to him: And *Alexander* condemned *Bessus* for the like, to a seuerer torture. He must be therefore very wary what he vnder-taketh, and haue a speciall care that the performance of it may not bee preiudiciall either to him or to his maister. *Ministri scelerum tanquam exprobrantes ab ipsis authoribus semper aspiciuntur.* They see in them as it were by reflection, the foule corruption of their owne depraued will, which makes them loath and detest the very sight of them. He must not therefore be carelesse of that which hee attempteth, but with all diligent attention see that it be no way repugnant to the lawes of God or Nature.

Saul hath no  
sooner spoke  
the word, but  
Doegs weapon  
is in the bow-  
ells of the  
Priests.

1. Sam. c. 22

Tacit: An-  
nal: lib: 14.

## CHAP. VIII.

What literature and knowledge is required  
in a man, for the better enabling him to vnder-  
goe all kindes of busineses whatsoeuer,  
and effect them with successe.



He employments of a publike man are of sundry kindes; & sometimes in the behalfe of his Prince, sometimes of himselfe, hee is to negotiate with men of severall callings and professions. First therefore I thinke it meete hee should haue past through all the severall Pawnes of *Secular* and *divine know-ledge*, not parting thence (as Merchants vsually from faires, whose repaire thither, was onely to learne the price of things) till such time as he hath purchased to himselfe some ornament or other. He must taste of all kinde of literature in generall, but make the ancient Registers of former ages his mindes more ordinary fooode; in which saith *Linus*, *Hoc præcipue salubre ac frugiferum, omnis enim exempli documenta in illustri posita intueri, indo sibi, suæq; Reipub: quod imitetur, capiat, inde sædum inceptu, sædum oritur quod vitet.* They will serue him for a *Tutor* in his priuate life, and for a *Guide*, in his publike actions. For in them, concerning the first, he may, *ὥς περ ἐν ὀφθαλμοῖς νοοῦναι*, as by a glasse, compose and fashion his owne life, according to those vertues that appeare in others. And concerning the last, *χρησιμῶς*, saith *Aristotle*, *πρὸς τὰς πολιτικὰς συμβουλὰς αἱ τῶν ἀνδρῶν ἀρεταὶ χρησιμῶν ἱστορίαι*. Those writings, wherein the Arts of men are registred, are as the Arsenalls and store-houses of politique directions. For by the knowledge of things past we learne how to manage things present, and how to dispose

*Lib. 1. De-  
cad. 1.*

*Plut. in  
Timol.*

*1. Rhetor:  
cap: 5.*

of things that are to come. And indeed hee that is altogether vnacquainted with the state of those times, which were long before Time had any estate in him, I esteem him no other then an Infant, whose discursiue facultie neuer trauailed beyond the arches of his cradle: for though his bodie be aged, yet his wit is childith, as being wholly destitute of experience, and vnexercised in the course of worldly affaires. And therefore *Polybius* did not rashly and without mature deliberation tearme this historicall kinde of learning, *αἰσθητικὴ καὶ παιδεία, ἢ γυμναστικὴ πρὸς τὰς πολιτικὰς πράξεις*, the truest discipline, exercise, and institution, by which men may bee trained and brought vp to ciuill actions. Historie therefore (I meane) both ancient and moderne, must of necessity be one part, and that not the least of his studie. x. x. x.

*Polyb: lib: 1.*

The *Ciuill lawe* must likewise be an other: though indeede so accurate a knowledge in this as in the former, is not absolutely required, yet a meane is necessarily desired. Many grosse and palpable errors haue issued in matters of treaty from the ignorance of Embassadors and their ministers in this profession. In confirmation whereof, I will alleage that which hapned long since to the *Carthaginians*, who sent their Agents to yeelde themselves to the mercie of the *Romanes*, and to beseech the Senat, not to suffer one of the fairest Townes of the world, and the pride and honour of their victories to bee vnworthily wasted: notwithstanding all which, what by reason of the facilitie of the Porte, the factious and tumultuous nature of the people, the syering of it was for the preuenting of future combustions thoroughly agreed vpon: And after that, the Embassadors were admitted, who receiuing (as they thought) an answer then which themselves could not haue framed a better for their contentment, which was, *That they should*

*Appian: lib: de bello Pun:*

*retaine their Cuius, with all the Rightes, Vusufruites, Charters, Liberties, Priuiledges, Immunities, & Prerogatiues, which t'hereto they had enioyed, return'd home with great ioy & glad-*

neſſe. But alas, it was but a Meteor, that ſuddenly faded. For preſently after, the charge of effecting their former reſolution, was by Commiſſion delegated to the younger *Scipio*: who haſtening towards *Africa* with a great Naue, ſent *Cenſorinus* to receiue of them their Ships, and three hundreth Hoſtages: which done, he commanded all the inhabitants of *Carthage* to auoyde, and prouide themſelues an habitation ſomewhat more diſcoacted from the Porte then it; whereat (all aſtonied) they began to ſhewe how the Senate had aſſured them the ſafety of their City: wherevnto replie was made, That the faith which had bin giuen them, ſhould not bee violated in the leaſt circumſtance, but that their Citie was nottyed to the place, or to the walles of *Carthage*; which though it ſeeme a kinde of ſophyſticall proceeding, yet had it *Lawe* and *Reaſon* to authorize it.

The word *Citie*, is a tearme that implyeth not any locall place, as doth the word *Towne*, which the Latins call *urbem ab urbe, i. urato*; becauſe, as *Varro* ſaith, the circuite, and pourpris of Townes was wont to be traced out with Plough; but it ſignifieth the right vniting and incorporating of ſundry perſons and families into one bodie, vnder one iuſt and lawfull kinde of Politie; ſo that the Citie may be ſayd ſometimes to forſake the Towne. *Non eſt in parietibus Reſpub.* ſayd *Pompey*, when after he had drawne from *Rome* two hundreth Senators, and ſuch as were there beſides of any credit, or eſteeme, he left the walls to *Caſar*. Thus then were the poore inhabitants conſtrained to abandon their towne to the will and pleaſure of the *Romanes*, who perhaps had neuer had it ſo good cheape, had their Embaſſadors ſooner vnderſtood the difference betweene *Towne* and *Citie*.

There is the like fault in the treatie made betweene the two Cantons of *Berne*, and *Friburgh*, in the yeare one thouſand ſiue hundreth and ſiue, where by the ſecond article it is agreed, that, The league betweene both Com-



mon-wealths shall remaine for euer, and as long as the walls of either towne shall endure. Many other fearefull and dangerous falls haue at sundry times hapned vnto such as haue neglected the benefit of so sure a stay; and that with no lesse danger to their Countrie, then discredit to themselues. Wherefore I hold a superficiall knowledge herein at the least, to be necessarily required in one of publike place, that both at home and abroad he may be the better able to maintaine his own credit, and his Countreys safetie.

A readie skilfulnesse in neighbour-languages is an ornament, that cannot any way be wanting in him; the attaining therefore of some perfection in them, must of force be made a part of his practise. He shall haue occasion oftentimes to negotiate with strangers: to whom without these aydes he cannot well impart himself, but with much doubt and inconueniencie.

Lattly, he must be very carefull, that whilst he seemeth a Patriot abroad, he be not thought a stranger heere at home. To talke of forraine nations, and in some long and wearisome discourse to relate their manners and their Customes, without some knowledge of his owne, is but as idle Chat; and cannot be taken, but as the symptome of a weake and crazie minde. The vse of these things is only but for application: they ought not to be followed any farther then they can further vs in the vnderstanding of our owne. Let him labour therefore with all diligence in the histories of the kingdome in which he liueth, as likewise in the lawes, decrees, and statutes of the same; that hauing out of them discovered the nature and condition of the people, the situation of the Countrie, and how and in what manner it is gouerned, he may the better imploy all other learning for his best aduantage.

## CHAP. IX.

Of Negotiation in generall : wherein the  
seuerall Characters of mens natures are largely  
*described; and the meanes by which to negoti-  
ate with all sorts of persons, is expres-  
sed to the full.*



*Proverb. 20.  
verse 5.*

Al practise consisteth either in working  
or discovering: the last I haue already  
touched; and therefore here I will on-  
ly alleage (to shew that howsoever it be  
not, because it is of Individuals, com-  
prised vnder precept, the knowledge of  
it may be possible) that which the light  
of true Moraltie hath assured vs; who sayth in the twen-  
tieth of the Prouerbs, vers. 5. *That the counsaile in the heart  
of man is like deepe waters, but he that hath vnderstanding will  
draw it out.* And as for the first, I vnderstand thereby, that  
forcible application of perswasive arguments and allega-  
tions, by which the parties with whom he doth negotiate,  
are incited and induced to giue him a full and perfect sa-  
tisfaction in all his demaunds; which may be easily effe-  
cted, if that which he propoundeth, haue any reference to  
some wished for object of the Appetite or Will: which as  
it is referred vnto the end that man desireth, differeth  
from that inferiour naturall desire, in that it looketh after  
nothing, but what Reason and Vnderstanding, or the  
shew of Reason doth prescribe; whereas the other is ne-  
uer mooued, or delighted, but onely with that good,  
which is sensible and apparant. For all other goodnesse  
whatsoever, doth but weakly prouoke it; and therefore  
many things are neglected, which are most pretious, only  
because themselves are, as it were, the graues and sepul-  
chers of their owne worth and value.

Men are hardly wrought to any thing, which they conceit not to be either good, profitable, or pleasant. He must of necessitie therefore make these the grounds of his persuasion; and hauing formerly obserued the humours, passions, and inclinations of his Auditors, apply them with such fitnesse in regard of Circumstance, that when he speaketh, his discourse may seeme in all things to answer their desire, and be generally accepted, approued, and embraced, without examination, discussion, or opposition. *Sue quæ quæ inuentiois fauet, & quasi fortissimum amplectitur, quam ab alio dictum est, quod ipse prauit.* And therefore, *Omnibus dandum est aliquid, quod teneant, quod agnoscant:* which that he may the better doe, he must endeauiour as much as in him lyeth, to haue a found and perfect knowledge of the seuerall Characters and tempers of mens natures and dispositions; as likewise of those impressions which are imposed vpon the minde, by the Sexe, by the Age, by the Climate, by the good or euill Constitution of the body, and the like, which are inherent, and Coeuall with the substance: againe, those, which are accidentall, and haue their originall but from the forme and shape of outward fortune; for all men are not to be wonne alike.

The younger sort are both incontinent & vnconstant, changeable in their Affections, and soone distaste what they did earnestly desire. Their Passions are violent for the time, but they doe quickly vanish: their Wills are like the hunger and thirst of sickly persons, wonderfull sharp, but of no long continuance. They are exceeding prone to anger, impatient of iniuries, vnapt to swallow base indignities, and alwayes more ambitious then couetous. They care not for looking after profit, because they neuer tasted of bitter want. Malice and subtile craft are like strangers, altogether vnacquainted with their bosomes: they haue not yet proceeded in the schoole of worldly wisdom, and are therefore ignorant, plaine, and simple.

They are easie of beliefe, and credulous, as hauing not

*Plin. Sec. lib.  
1. Epist. 20.*

beene often entangled with the sophisticall proceedings of base deceit. The greatest prop whereon they rest their life, is Hope of future accidents : which notwithstanding it emboldeneth their mindes, and maketh them constant, layeth them open, and vnfenced, to treacherous and slye inuasion. They are shamefast, modest, and withall magnanimous. In matters of action they alwayes prefer honestie before gaine. It is Vertue that guideth them, and not Discourse; which argueth profit to be the onely aime and scope of the intention.

They delight in mirth and laughter, and are by reason thereof exceeding studious of acquaintance, and continually making of appointments for publike meetings. As their actions are boundlesse, so are their affections: whether they hate or loue, or whatsoeuer they doe, they passe the bounds of measure and proportion. Their eyes are full of pittie, and their hearts are stored with compassion, at the sight, or hearing of an other mans misfortunes, and disasters; because that measuring him by their owne simplicitie, they thinke him altogether vnworthie of his sufferings.

Old men are in a manner of a cleane contrary inelination. For hauing by reason of their yeares, and long experience, discovered, that whatsoeuer is vnder the Sunne is vanitie, and liable to chaunce, they will not vtter their opinion positiuely in any thing, but vnder-value euery thing more then is requisite or conuenient. Their discourse is alwayes limited with doubts, and suppositions, and enterlaced with *Peradventures*, *It may be*, or other such like tearmes of *Moderation*; so whatsoeuer they propound, they adhere to nothing. They are for the most part left-handed (that is to say) malicious, and apt to conster all things to the worst sense. Their hardnes of beliefe doth furnish them with matter of suspition; and the knowledge they haue of worldly policie, doth authorize their incredulity. Their desires are lightly of a lowe-built-roofe, and looke

but

but onely after those things that may serue for the preleruation of their life and being. Hence it is, because riches are of the same ranke and liuery, as likewise, because they are not ignorant that the wasting of wealth and substance is easie, but the purchase of it hard and difficult, they are in their expence so niggardly & sparing, that *Plautus* quoteth it as a wonder to see an old man bountifull, *Benignitas huius sicut adolescentis est*. They are seldome valiant, but cowardly and full of feare: which as Philosophers affirme, is occasioned by the coldnes of their temper. For feare is nothing else but a frigiditie, or (as I may say) priuation of that vigorous heate, which doth enflame the bloods of younger men, and makes them carelesse both of death and danger. They delight in accusations and contentions, which is likewise a branche of *Pusillanimitie*; and where there is hope of gaine, they make no scruple to dispende with honestie, not caring for the breath of rumour and report. Their owne timiditie, together with a long continued obseruation of the mutability of worldly busineses, and their frequent interruptions and miscarriages, doth make them weake and feeble in their hopes and expectations. They be wondrous talkatiue, and loue to heare the stories of Antiquity, especially such as haue hapned within the reuolution of their owne time, and wherein themselves haue peraduenture beene as Ministers and Agents. They are apt enough to sympathize with others in matters of griefe, and tenderly to bemoane the wretchednes of their condition: but this their Commiseration is not the same with that of younger men. For the ground of it in these is courtesie and humanity, but in those weakenesse and imbecility. They see their owne estate enuironed on euery side with dangers and inconueniences, and therefore pittie others, because themselves are likely to endure the like. They are somewhat froward, querelous, and peeuish, apt to take exceptions at any thing; and withall, to checke & contradict all courses, but such as their owne

experience hath established, as Principles and infallible Maximes.

Now those of middle age, are as the meane betweene these two extreames, and doe alike participate of both. They are neither ouer-bolde, nor ouer-fearfull; but holde indifferently with either. They are not incredulous of all things, but shape their iudgement according to the rule of truth. They are not sparing, nor yet prodigall, but cut their garment according to their cloth, and at all times accommodate their disbursements, and layings out, to the quantitie and proportion of their yearly commings in. Their modestie is backt continually with valour, and their valour neuer but seconded with modesty: both which in youth and age are vtterly disioyned. For young men are valiant, but immodest; old men are modest, but exceeding timorous. And to conclude all in one word, looke whatsoeuer is commendable in either of the other two, being considered apart and by themselues, is seeldome wanting in this: but whatsoeuer fauoureth either of excessse, or of deficiency in them, is but fit and moderate in these. The Poet, as appeareth by the verses following, hath reduced these differences into a briefer forme.

Horat: Ait:  
Poet.

*Imberbis iuuenis tandem custoderemoto,  
Gaudet equis, canibusq; & aprici gramine campi,  
Cereis invitum flecti, monitoribus asper,  
Vtilium tardius prouisor, prodigius aris,  
Sublimis, cupidusq; & amata relinquere pernix.  
Conuersus studijs etas, animusq; virilis  
Quærit opes & amicitias, inseruit honori:  
Commisisse cauet, quod mox mutare laboret.  
Multa senem circumveniunt incommoda, vel quid  
Quærit, & inuentis miser abstinet, ac timet vii:  
Vel quod res omnes timide, gelideq; ministrat,  
Dilator, spe longus, iners, aususq; futuri:  
Difficilis, querulus, laudator temporis æli  
Se puero, censor, castigatq; minorum.*

The beardless youth doth, freed from Tutors quite,  
 In horse, in hounds, in champion fields delite;  
 To vice, like waxe, with ease he may be bent,  
 Hee harshly brookes a Monitors intent;  
 In looking to his profite hee is slowe,  
 Nor cares he how his money he bestowe:  
 Haughty he is, and full of hot desire,  
 Ready to leaue, what loue did erst require,  
 By studies opposite the manly minde  
 Doth labour hard, both wealth and friends to finde;  
 He serues for honour, and doth take great heede  
 Of doing ought, which hee to change had neede.  
 The olde man seekes, yet like a wretch abstaines,  
 And dares not taste the sweetnes of his paines,  
 He gouernes all things coldly, and with feare,  
 And in performance sluggish doth appeare,  
 Puts busines off, with doubts and strange delays,  
 And on his hopes makes long and tedious staves.  
 To know things future, greedily he longs,  
 Froward, peruerse, complaining still of wrongs;  
 Commends the times which hee a childe did viewe,  
 And will be *Censurer* of the younger Crewe.

Now this which hath hitherto beene spoken, may  
 serue as a light, whereby to discouer the rest of those in-  
 herent properties and impressions, which by reason of  
 these differences and mixtures, are daily stamped in  
 the minde of man; as likewise by the temperature of the  
 ayre, in which they liue, and the nature of the heauen, vn-  
 der which they breathe; from whence *S. Paul* did reason  
 and conclude, that those of *Creta* were with sharpnes and  
 seuerity of discipline to be reproofed: *χρησις αὐτῶν, &c.*  
 The *Cretanes* are alwaies Lyars, euill beasts, slowe bellies;  
 and therefore (saith he) *Rebuke them sharply*. So that now I

*Tit: 1. ver.*  
*12. 13.*



will passe from these, and speake of such as are externe, and bred but by the accessse of some vnlookt-for fortune.

Such is the composition of mens internall affections, that the nobler they grow, the more ambitious they become. For there is none but desireth alwayes to adde somewhat to his first acquist, and to enlarge the heape by new supplyes, and fresh accumulations. *Plus ultra* is the soule of all their Emblemes and deuises. They loue not any should be praised or commended but themselves, and are apt withall to traduce the worth and good deseruing of such as are like their Ancestors. For those things which haue bene wrought and effected long agoe, are farre more honourable, and affoord more matter for ostentation, then those which were of late archieued; so that the relation of them, should it passe without some contradiction, or embasement of their price; might peraduenture they thinke obscure and dimme the lustre of their owne.

Such manners, customes, and inclinations as attend on riches may easily be discerned. They that are owners of neuer so little quantitie, are for the most part proud, and consumelious; They stand as highly conceited of themselves, as if they had in their possession wherewith to purchase the fee-simple of the whole world. For riches are indeede the price of whatsoever else is existent in this earthly Globe, and by them alone the dignitie thereof is valued and esteemed. They are daintie, and doe arrogate much vnto themselves: the first, to expresse by way of boasting those pleasures, and that happinesse which they enioy; this other, because that all men doe hunt and follow after that which they themselves adore with loue and admiration. They are seldome greatly troubled with iniuries or indignities; because the number of those that stand in neede of their helpe is in euery Towne and Citie very great. They challenge to themselves preedencie of

most men, and thinke that by reason of their great abundance they should be lords and rulers ouer all, which indeede they are. For as the Oracle of heavenly wisdom hath assured vs, *The rich ruleth the poore, and the borrower is no better then a seruant to him that lendeth.* But heere we must obserue, that the manners, and behauiour of such as haue attained to some eminent promotion but of late and on the suddaine, and theirs that haue enioyed their glory, and their large possessions a longer season, are very differing one from the other. All euils are more, and in a higher degree of euill in them, then in the latter. For this same suddaine flowe and encrease of fortune doth so seldome better the disposition, that as *Tacitus* reporteth, *Vespasianus solus omnium ante se principum in melius mutatus est.* So much prosperitie doth oftentimes corrupt the wisest, and utterly ouerthrow the best composed natures, so that with *Pindarus* his *Tantale*, *μῆλας ἴδδον γενναίης ἐς δόρυ*: they cannot digest too great a happinesse: wherevpon it followeth, that their minds are ouercharged, and oppressed with crudities, and many vicerous inflammations. That spurious and adulterate brat of rule, and soueraignetic, Licentiousnesse, did so alter the noble constitution of *Darius* his princely minde, that he remains a precedent to all posteritie; *homines cum se permisere fortune, etiam naturam dediscere.* Of himselfe he was milde, and tractable: but the condition of his State corrupted many times the state of his condition, and puffed him vp with such conceits, as were afterwards vpon more settled consideration vtterly disallowed. *Curt. lib. 1.*

Last of all, there is a difference in manners, which proceedeth onely from a difference in nouriture and education. And this was well expressed by *Lycurgus*, when in the presence of all the *Lacedaemonians* he brought forth two Grey-hounds, both of one breeding, though not of one bringing vp, and set before them a pot of Portage, and a Hare; which was no sooner on foote, but that which

*Proverb. 22.*  
*verse 7.*

*Histor. lib. 1.*

had beene formerly accustomed to the field, did streightway vndertake it, and forgot the gruell to pursue the game; whereas the other that had beene alwayes a Tenant to the Kitchin, as nothing mou'd with that inticement, fell closely to his lap. All men are cyther ignorant, and rusticall, or ingenuous and liberrall; the first are, as the Italian calleth them, *humanate bestie*, such, as by reason of that small proportion of vnderstanding which is in them, care not but to satisfie their sensuall appetites, and are wonne to nothing which is not either profitable or pleasant.

Since all men therefore doe approue that speech which hath the neereff affinitie and resemblance with themselves, and which is fittest accommodated to the priuate motions and propensions of their owne humours and inclinations, I shall not neede to furnish him with any other precept, or instruction, but onely this, That he varie his Rhetoricall proofes, inductions and perswasions, according to the nature and disposition of his Auditors; *ut qualibet eorum diuersa genera per plures dicendi species tractent.* For one and the same thing, if intended to seuerall persons, must be vttered to them all respectiue, and seuerall wayes; and therefore let him be as the Poet sayth,

Plin. Sec. lib.  
2. Epist. 5.

*Orpheus in syluis, inter Delphinas Arion.*

For without this voluble and winding application, he may well write or speake, but he shall neuer be able to preuaile.

To negotiate with men by letters, vnlesse in cases wherein he would aduantage himselfe by the reply, is dangerous, vncertaine, and inconuenient. First, because in them he layeth himselfe more open to their Vnderstanding, then in ordinarie Conference, in which his words are altogether Curforie, and cannot possibly be marked, or considered, but by glimpses, and in passage. Secondly, because they doe oftentimes miscarrie, and

by reason of that, may many wayes prooue hurtfull and preiudiciall. Lastly, becaule they are subiect to distortions, wrestings, dep̄auations, and inconstructions. *Sermonem vultus, gestus, vox ipsa moderatur: Epistola omnibus comminationibus destituta malignitatis interpretantium exponitur.*

*Plin. Sec. lib.  
5. Epist. 7.*

It is better to deale with men by Attornie, then in person: for so shall he drawe all things on the suddaine and without premeditation from them; but himselfe get time to deliberate and thinke vpon the businesse, and returne their words that answere, which is most conuenient for his owne turne: besides, if the partie that is imployed be wise, and well experienced in matters of the world, many articles and couenants may be vnder-hand agreed vpon, which himselfe if after-occasions shall discover the performance of them to be cumbersome, may disavow, as hauing past without his knowledge and approbation; and so finde meanes to free himselfe from inconueniences, by making his startings and departures to his owne advantage. But these Revocatorie proceedings in matters wherevnto his iudgement, by the intercession of a third, hath formerly consented, are but sophisticall and deceitfull Elenches; yea, such as cannot be practised without dishonestie and loyle of reputation. And now will I passe from this, to come to that, which is more particular.

## CHAP. X.

Of the feuerall kindes of Negotiation, viz:  
 the Iudiciall, Deliberatiue, and Demonstratiue:  
*their severall uses, natures and proprieties.*



Whatsoever is the subiect or occasion of Entercourse, and Debate, is either Iudiciall, Deliberatiue or Demonstratiue. The first consisteth in accusing, and defending; in demanding, and denying; and comprehendeth vnder it all such speeches as are either *Conquestorie*, *Expostulatorie*, or *Refutatorie*: The second in exhorting and dehorting, and compriseth such as are *Gratulatorie*, *Complementall*, or *Officiou*: The third and last is altogether exercised in praying and dispraying, and containeth in it such as are *Petitorie*, *Commendatorie*, *Deprecatore*, *Consolatorie*, *Obiurgatorie*, and the like. So that nothing is at any time in question or controuersie betweene man and man, but it may well be referred to some one of these. And therefore hauing once discovered to what kinde of cause, the matter which he is to treat of, be it by letter, by personall conference, or howsoever, doth naturally belong, he may straightway know to what Topikes, heads, and common-places he should repaire for arguments, examples and inductions, with other such preparatorie store, wherewith to strengthen, and corroborate his plea. *Roscins non occidit patrem*, is a question *Coniecturall Iudiciall*, and is therefore handled in places proper thereunto, viz. *Voluntate & Facultate*: that *Roscins* had neither the will to doe it, nor the meanes. Besides, the finall ayme, and scope of all his speech will hereby easily appeare. For not to stand vpon the generall

ends thereof, which are either *Grassicall*, and haue in them a plaine and open exhortation, either to Action or Imitation, as appeareth in the *Demonstratiue*, from whence we slide to the *Deliberatiue*; or *Practicall*, when any thing is expressly commaunded, as hapneth oft in this and the *Judiciall*; I will onely handle those that are more speciall, as namely the person of the Orator, the person of the Auditor, and the qualitie of the thing: For in euery seuerall kinde, these three must with singular discretion and aduertisement, be well considered.

In the *Judiciall* it is the dutie of an Orator to act the Plaintiffe, or Defendant; the part of a Iudge to put on the habit of Mildnes, or Seueritie; and the propertie of the Thing to be iust, or vniust; lawfull, or vnlawfull.

In the *Deliberatiue* the Speaker must altogether perswade or dissuade; the hearer, either hope, or feare; and the thing it selfe make shew of profit, or of detriment.

In the *Demonstratiue*, the first must praise or dispraise; the second be somewhat delighted with what is spoken; and the last seeme good and honest, or of a contrarie graine. And thus much of their ends. Now will I delineate and describo in a more exact and perfect manner the state of euery seuerall kinde, and first of that which is *Iuridicall*.

It is entituled by Rhetoricians *Status qualitatis*, a State of qualitie, because in it the nature of the fact is examined, sifted, and defyned, whether it partake with Equitie, or Vniustice; as likewise because in it the question for the most part is *de iure*: And it is twofolde, *viz.* of the time past, and a thing already done, which indeed is properly that State, which we surname *Iuridicall*; or of the time to come, and whether a thing may iustly be done, or no; which kinde of Constitution we call *Negotiall*. The *Judiciall* state is likewise twofolde; *Absolute*, when without assuming any thing for the confirming, or approving of what is done, we pronounce by some direct Enunciation, it is rightly done: or *Assumptiue*, when we lay hold on some ex-

ternall thing, for the better strengthning of a defensorie plea, as in this; *Occidi*, saith *Orestes*, *matrem*; *sed illa occidit meum patrem*; where we must note, that such acknowledgments and concessions are alwaies followed with some compensation. The parts hereof are many: For first, there is a purging, and lessening of the crime, as when the delinquent doth denie, that he did it of set purpose, and with deliberation; but by chance, vnwitting, or being enforced thereunto by meere necessitie. Secondly, there is a remouing of it; as when we vnburthen our selues, not of the fact, but of the fault, transferring it vpon a third, as in this: *Feci, sed iussu à Consule*. I did it, but I was commaunded by the *Consul*. Thirdly, there is a translation of it, when not denying the deede, we onely say that other mens offences did driue vs to the doing of it: as where *Orestes* confessed that he killed his mother, but the reason was, that she had killed his father. Fourthly, a comparing of it with some other Action, so neerely linked thereunto, that we could not chuse but doe the one, and so alleadge how in that regard, we did make choyce of the better. Lastly, a deprecation, as when the offender confesseth that he did it, and withall that he did it willingly, yet humbly and with great submission doth sue for mercy and remission, which oftentimes is the most auailable.

## CHAP. XI.

Of the Deliberatiue kinde of Negotiation,  
and the partes of which it doth consist, together  
with the manner how to handle it.



He *Deliberatiue* differeth from the *Judicial*, as hauing reference to publike matters, more then to priuate businesses; and consisteth either in perswading men to that, which we thinke the better; or disswa-



ding them from that, which we esteeme to be the worse. Those things which cannot but be done, or which it is impossible to doe; as likewise many that are contingent, and may in that regard be done, or not done, are not heere to be comprised vnder precept: *Sunt. n. quædam à natura, quædam à Fortuna bona*, saith Aristotle, *ad quæ nihil confert Deliberatio*: So that hence we may easily conclude, that Consultation is onely of such things, as doe naturally respect vs, and haue their cause, and first originall in vs. For the onely ende of *Deliberation* is to finde out the possibilitie of *Action*.

*Rhet. lib. 1.  
cap. 4.*

The heads heereof are three, *Honestie, Vis, Viri, Necessitie*. The first hath neede of extraordinarie art, and knowledge in him that would by letter or discourse imprint the excellencie of it in the mindes of men. For vnlesse he be furnished with store of *Ethicall*, and *Theologicall* prouision, wherby to worke them to a readie acceptation of it, it will goe neere to be reiected. The second doubtlesse can possesse them sooner; for whatsoeuer is profitable and commodious is vnderstood without Paraphrase, or Comment, euen of the most vnlearned. And as for the last, it will not onely moue such as are wauering, but withall enforce such as are vnwilling.

In euery one of these, *Examples, Oppositions, Comparisons*, and *Affects* doe much auaille. *Examples*, because *Plerumq;* (saith *Fabius*) *videtur respondere futura præteritis, habeturq; experimentum velut quoddam rationis testimonium*. It is not good to repose any trust or confidence in those, whose former proceedings haue bene found disloyall and perfidious towards others. *The Olynthians* knows (saide *Demosthenes*) how hardly *Philippeus* de the *Amphipolitans*, who deliuered their Citie up into his hands; and with what insolence he vexed the *Pythians*, who did accept him as their soveraigne Lord. If they be wise therefore, they will take heed how they belouie him.

*Quintil.  
lib. 3. cap. 8.*

The opposing of contraries, by reason that such as are

ignorant and vnlearned are oftentimes more moued with contumelies and disgraces, then with whatsoeuer is honest or vpright.

*Comparisons*, in regarde that something may be honest, easie, profitable, and commodious in a higher degree then others; yea, they may seeme full often to encounter, as where in *Sophocles*, *Himere* and *Antigona*, consulting about the buriall of their brother; the one respected onely honesty, the other, nothing but security, and the obedience of the Magistrate.

Last of all, *Affels* and *Motions*, but especially in matters of some moment and importance. *Your Ancestors*, (saith *Tullie*;) in his oration for *Mamilius*, haue often waged warres to reuenge those iniuries and indignities, which haue bene offered to their Merchants & their Mariners. How then ought you to be affected after the bloudie massacre of so many thousand *Romane Citizens*, &c.; where all the foure doe manifestly concur, (viz.) the *Example*, the *Comparison*, the *Opposition*, and the *Motion*.

## CHAP. XII.

### Of the Demonstratiue, where are like

wise showne the seuerall kindes thereof,  
together with the meanes how to  
enforce and presse them for  
aduantage. x. x.



THE *Demonstratiue* is so entituled, because that in it the vertues and the vices of a man are plainly showne. Or because in this kinde Rhetoricians doe most of all lay open & vnfold the chiefe ornaments and flowers of their eloquence: by reason whereof, it may bewell suspected to be somewhat the

more sophysticall. *Cicero* calleth it *exornationem*, a kinde of beautifying; and *Plato* will haue it nothing else, then ~~wisdom~~ to speake with preparation, maiestic, and pompe. The vse of it is altogether *Ethicall*, and is applyed but to reforme the minde. The matter of it is the same with that of the other two, from which it differeth onely in the handling. For the former consist in precepts; this in exposition. *Glorie not in sumptuous rayments, but let thy whole delight bee in the lawe of the Lorde*, is a sentence, which containeth in it instruction, counsaile, and direction; whereas, in saying by way of instance, That he gloried not in sumptuous rayments, but his whole delight was in the law of the Lorde, we doe (but as it were) encomiastically expound the sense and meaning of the first. Whosoever therefore would commend, let him see what he would command; if command, let him see what he would commend, as a thing in manners decent and conuenient.

*In Sophista.*

This *Demonstrative* kinde of speeche is either serious, as in the praising of *Enagoras*, in *Socrates*; or sportfull, and for merriment; as that of the *Flie* in *Lucian*. The subject thereof is threefold. For all praises are either of persons, of deedes and atchiuements, or last of all, of things corporeall and incorporeall. The handling of the first is either *Naturall*, or *Artificiall*. *Naturall*, when following the course of time, we make a direct enumeration and recitall of all such worthy accidents, and remarkable points and passages, as may haue happened from the day of a mans birth, to the houre of his buriall. *Artificiall*, when wee mingle and confound them; or when by logicall diuisions and distributions we referre them to certaine heads; as to the goods of the minde, of the bodie, or of Fortune; or thirdly, when we climbe vp from the lesser to the greater, or slide downe from the greater to the lesser: or last of all, when small things are enterueined with great; things darke and obscure, with such as are cleare, manifest, and apparant; those which are altogether incredible,

with such as are somewhat probable. Examples we haue of euery kinde ; of the persons in *Demosthenes*, *Hocrates Theocritus*, and diuers others, who by Epitaphes, by Panegyriques, and such like Epideicticall discourses, haue published vnto the world, the good deseruings of sundry men : Of the deedes, in that Thankes-giuing of the *Israelites* to God for their deliuerance, *Exod*: 15. as likewise in many places of profane Authors. Of things themselues, in *Tullies* booke *De Senectute*, where Pleasure is vtterly condemned, and Husbandry abundantly commended ; besides, in the 11. of the *Hebrues*, where the blessed Apostle *S. Paul* hauing defined the nature and the property of *Faith*, propounds vnto them an Encomiasticall description, of the vertue, power, and efficacy thereof ; and so in several places.

But for the auoyding of all such inconueniences, as may happen in the handling of this kinde, wee must first of all obserue an omission, or at least a speedy expedition, and dispatch of whatsoeuer may proue distastefull and vsuall in the vtterance ; or secondly, wee must colour and disguise it with some faire pretence : which like Ceruse, or some other more artificiall beauty, may serue to shadowe whatsoeuer is eyther wrinkled or deformed : as where *Hocrates* in his *Helene*: *Encomio* relateth, that shee was not stolne by *Paris* from her husband, for any lust or wanton pleasures, but by the prouocation of an ambitious desire, which he had to be made and called the kins-man of *Imperator*. On the contrary, hee that dispraiseth any thing, will willingly make vse of nothing but of defamatory traducements and reproches ; and howsoeuer, now and then hee make some recapitulation of such vertues and abilities, as are so manifest and apparant to the world, that he cannot, as he would, without some prejudice conceale them ; yet notwithstanding hee will be sure neuer to propound them but with some dash, that shall obscure and blemish them, as in this, *Cesar fuit fortissimus, paucissimus, Clementissimus* :

where,

where, in a most ingenuous and friendly manner, the Author seemeth to acknowledge and confesse those extraordinary parts and vertues, which were so eminent in *Cesar*, that the smothering of them would peradventure haue argued and convinced him to be both enuious and malicious: but that same, *Hec omnia regni causa*, commeth in the rereward, and darkeneth all. But I cannot indeed approue of this. For it is but an adulterate kinde of skill, yea such as is altogether disauowed by *Verus* and *Moralitie*. *Aristotle* hath condemned such as are fauourers of it, as hauing no other end, then *τοῖς ἀγαθῶν ἐκδιδόναι μὲν τὰ κατὰ τὸ ἀγαθόν, τοῖς δ' αἰσίου ἐκδιδόναι τὰ κατὰ τὸ κακόν*, to destroy that which is good, by mingling it with what is bad. And indeed what is it else, then with that enuiousemie in the Gospell, *supereminare et occidere*, to sowe tares ouer the wheate and then begone? I vtge it not therefore as a precept,

*Ego ille sum, qui scelera committi vetem:  
Ego sum magister iuris, & moris probi.*

*Matt. 13.  
ver. 25.*

*Author  
Theb.*

I onely propound it as a meanes of Discouery.

Last of all, wee must first knowe, concerning this *De monstratiue* kinde of speeche, that in a drie and barren subject, *plura tractantur decessoria, quam res propria*; a man may drawe in many things, which are not altogether proper, or peculiar; and by way of digression discourse of sundry matters, which carry but a side respect vnto the thing in hand. And hence it was, that *Gorgias* peradventure did boaste, he neuer wanted whereof to speake. For if *Achilles* (for example sake) were at any time to bee commended, the praises of *Peleus*, *Aeacus*, and *Iupiter*, would likewise follow.

Secondly, That *Opinion*, *Conceite*, or *Commendation*, may supplie the roome and place of *Exhortation*, and *Persuasion*: as when we praise a Childe, or any other, for doing that, which we desire to haue them doe; as likewise in that of

Olynth. 1.

Deprehensio  
pudor amittitur. Sen.

*Demosthenes*, who speaking to the *Athenians*, in stead of telling them, that it was their dutie to consider what was needfull and conuenient for the Common-wealth, and not so gripplingly retaine the money, which was to be disbursed for publike vses; *I beleue* (saith he) *Athenians*, that you more esteeme the glorie of your Countrie, then any wealth, or treasure whatsoever: which is a figuratiue and cunning kind of aggression, and such as may lawfully be practised, and with good successe. It is easie for euery man liuing to erre, but so hard to wrest from any mans mouth a plaine acknowledgement of error, that what hath once beene vndoubtedly resolved vpon, the same is commonly persisted in, as long as wit, by whetting it selfe, is able to finde out any shift, be it neuer so slight, whereby to escape the hands of present Contradiction. But when wee see our faults passe vndiscovered, and that we are prayesd for the contrary, we doe willingly, and of our owne accord reduce our selues.

Thirdly, that in all things there be kept a true *decorum*, and a comelineffe, and that hauing regard vnto the Auditor, nothing be vttered, but what is honourable and gracious. And thus far of this. I will now come vnto those parts of speech, which are necessarily required for the better handling and enforcing of each seuerall kinde.

CHAP.

## CHAP. XIII.

Of the severall partes, whereof all speeches doe consist, whether they be Iudiciall, Deliberatiue, or Demonstratiue, and of diuers points which are essentiall to the well composing of each.



He severall parts whereof all speeches, whether *Iudiciall*, *Deliberatiue*, or *Demonstratiue* doe usually consist, are sixe, *viz.* the *Exordium*, the *Narration*, the *Proposition*, the *Confirmation*, the *Refutation*, the *Pecoration*, or *Conclusion*. The *Exordium* is properly that part, by which the minde of whosoeuer is the Auditor, is made fit & willing to embrace the sequelle. *Tullie* calleth it *uissibulum & aditum ad causam*, an entrance or portall into the cause. And it is direct and manifest, as when by open and perspicuous motives we doe incite the hearer to attention; or it is winding and oblique, as when by bouts and circuits we labour couertly to surprize him. The Greekes haue termed this an Incantation, the Latines an Insinuation. It was practised with no meane successe by *Sinon*, when being brought before king *Priamus*, he did endeavour by a true confession of some things in the beginning, to make the better passage for those treacherous lyes, which he intended should follow after.

*Cuncta equidem tibi Rex, fuerint quaecunque fatebor  
Vera; saith he, neque me Argolica ac gente negabo.*

*Vir. Aeneid.  
lib. 2.*

And it is the ordinary practise of Deceit, *fid. m in parnis sibi praestruere. ut cum operapreium sit, cum mercede magna sal-* lat, saith our Historian.

*Liv. lib. 28.*



It is needfull when the matter in hand is such, as either for the grossenesse or the strangenesse thereof, may alienate the mindes and affections of the hearers from vs; or when they are before-hand otherwise perswaded; or last of all, when wee perceiue that they doe faint, and are growne weary of hearing. *Sentio Iudices, saith Cicero, occurrendum esse satietatis aurium, animorumque vestrorum. Quamobrem multa pratermittam. Ad ea autem, quae dicturus sum, reficite vos, quae Iudices, per Deos immortales, dum ad Verris facinus commemoro, quo tota prouincia Sicilia commota est; and this euē towards the end of his sixth Oration against Verres.*

The onely aime of an *Exordium* is chiefly to beget beneuolence, which if the cause be doubtfull, and ambiguous, must of necessitie be procured, and that from the persons, or frō the things. The persons eyther are our selues, and such as we defend, and pleade for; or secondly, they are our hearers; or last of all our aduersaries. It is drawne from our owne persons by a modest commendation of our abilities and deserts; as likewise by a commemoration and recitall of our cares and troubles; the first is *Eristicall*; the other in a meane *Patheticall*; or by a refutation, and remouall of such obstacles and impediments as may any way be hurtfull and preiudiciall to vs. From the persons of our Auditors, by alleaging their prayes; or by letting them know the hope and estimation which men haue of them. *Fide sapientiaeque vestrae fretus*, saith the Orator, *plus oneris sustuli quam ferre me posse intelligo.* Last of all, from the person of our Aduersaries, by bringing them into hatred through some particular relation of whatsoeuer villanies and enormities haue bin committed by them; or by exposing them to enuy, by some cunning blazoning of their wealth, birth, power, and authoritie, as things on which they more rely, then on the vprightnesse of their cause: or thirdly, by causing them to be contemned through some rehearfall of their slothfulnesse, their ignorance, and other such like weakenesses and imperfections.

An other end to be considered in the well composing of an *Exordium*, is the begetting of attention; which is easily obtained, if we signifie vnto our Auditors, that we are to speake of matters of importance; such as neerely concerne the cōmon-wealth, are necessarie to be knowne, and carrie with them profit and delight. *Visilissima munera, si non perinde popularia, comitate orationis inducenda.* And therefore in this we must imitate the wise Physitians, *qui salubres, seu voluptate carentes cibos blandioribus alloquijs prosequuntur.* Or last of all, if in lowe and humble manner we craue, and beg it at their hands.

*Plin. lib. I.  
Epist. 8.*

A third and last end is, to instruct the hearer in the cause, if so it be obscure; and for his better information to epitomize and abridge the businesse, letting him see the summe of it, first in some generall proposition, and afterwards in some particular diuision.

Now these in regard of the conceites and opinions which men haue oftentimes both of the persons and the things, are with all diligence to be considered: to the intent, that hauing vnderstood how all men stand affected to our Cause, and knowing what they thinke both of the Plaintiffe, and Defendant; as likewise what either friends or enemies could wish were principally done, we may thereafter for our best aduantage, frame and compose the beginning of our speech.

There are some *Proems*, which seeme, as it were, inartificiall, and withall somewhat remooued from the Cause in hand, but are notwithstanding very cunningly connexed with it, and they are either *Peristatiscall*, such as are drawne from circumstances, as from Time, Place, and the like; or they be *Gnomically*, such as are taken from Sentences, Proverbs, Examples, Precedents, and Customes.

Those haue in them alwaies the best grace which are grounded vpon the speeches of our aduersie partie, because that seeming not to haue bene indicted at home, but inuicted there, the readinesse of wit brings an encrease

*Liv. lib. 4.  
Dec. 3.*

*Retor. lib. 3.*

of fame; and the shew of Simplicities an acquit of faith. *Quo minus cupiditatis, ac stulticia est oratio habere, eo plus authoritatis habuit*, saith *Liv.*, speaking of that Oration, which *Apollonides* the *Straculan* applied to the distempered mindes of his diuided countymen. *Ea demum magna voluptas est* (saith *Cicero*) *Crispe Salustii, equidem, ac parem verbis visum agere*. From whence we must obserue according to that principle of *Aristotles*, that he which is Plaintiff must most of all enforce his accusations in the Epilogue, but the Defendant must in the very first beginning refell all scandalous imputations, that may hurt, or hinder.

Such as are puffed vp and swolne, are vtterly to be auoyded; as likewise those, which are vulgar, and may serue for many causes; or common, and which our aduersaries may vse as well as we, with diuers others as vitious and defectiue in some regard as these.

Sometimes they may be altogether omitted, as in *Epistles*, which are onely narratorie: yet in matters of moment, they cannot be neglected, no not of the *Athenians* themselves, who were compelled by the Law to speake without *Exordiums* or *Affects*.

After the *Exordium* cometh the *Narration*, which is nothing else, but an exposition of things done, or reputed to be done. Sometimes there is a kinde of preparation interposed, that it may seeme to cohere the better with the former. For it is not fit we should suddainely rush vpon any thing, but come vnto it seasonably, and by degrees. Now euery *Narration* is *Grammaticall*, or *Oratoriall*. A *Grammaticall Narration* is that which is remooued from ciuill pleas, and yet is vied for the better handling of such as are *Oratoriall*: and it is of Persons, and expresseth the inward manners, and the outward shape; or of Things, and is either *Historicall*, containing in it an act done; or *Dramaticall* and fained, whose argument is onely but a fiction, yet such as may be done; or *Mysicall* & fabulous, reporting that which neuer was done, nor is euer likely to be done.

The *Oratoriall narration* is that which appertaineth to Ciuill causes, and is vsed; as may appeare in all the Orations of *Demosthenes* and *Cicero*, as a speciall meanes whereby to ouerthrow our aduersarie, and obtaine the victorie. It is either *Generall*, or *Speciall*: the first is the chiefe and primarie *Narration* of the whole cause, and as I may say, the seate and foundation, whereon we ground the faith and credit of our matter: the last is a *Digression*, which hapneth sometimes vpon some certaine reason mouing vs therevnto. The generall *Oratoriall Narration* is either *Simple*, as in this; *Occasus ad Balneas Palatinas rediens à cena S. Roscius*, where neither the manner of the murther is set downe, nor any other circumstance, that might argue the truth of that assertion. And here we must note, that those things, which depresse and sad the spirits of our Auditors, are neuer to be vttered but with exceeding breuitie; whereas those that are well relished and accepted by them, are to be rested on some longer time. And thus doth *Homer* make *Vlysses* to relate the stories of his wandering trauailes at large to those of *Corcyra*, who were themselves men fortunate, and studious of reports: Or secondly, it is probable, and in it are sowne the seedes of a future *Confirmation*: Or thirdly, it is magnificent, and describeth all things so exactly, and in such amplifying manner, that we seeme as it were to behold them with our eyes: Or last of all, it is delightfull, and is vsed more for pleasure then necessitie.

The elements whereof *Narrations* doe consist, are circumstances, which *Plutarke* calleth *ἀφορμαὶ καὶ οὐκ ἀφορμαὶ*, the occasions of euery exposition; and they are either,

1. Persons.
2. Things done.
3. Things pretermitted in the doing.
4. Reasons and inducements mouing men to either.
5. Opinions, Counsailes, Aduises and Conceits.
6. The place where.

*Odys. lib. 9.*  
*v/9; ad lib.*

12.

*In vita Homeri.*

7. The time, when.

8. The manner, how: in which the preparation, together with such instruments as did belong to the performance are likewise shewn. 9. The finall issue and euent of all.

After the *Narration* followeth the *Proposition*, which is the State it selfe, or the principall Question, to which all proofes and arguments are referred. The *Narration* may be sometimes omitted, as in disputations, suaforie Causes, and iudgements, as likewise when the thing is manifest and knowne: but the *Proposition* must be alwaies implied at least; for it is the scope of the contention: and to speake, and not propound the summe of the matter, what is it elsie but to beate the ayre, and to encounter with a shadowe? It is the life or soule of Speech, and is proportionably diffused through euery part and member of the same.

It hapneth sometimes, that in one and the same cause there may be many separate *Propositions*; as when *Socrates* was accused in *Xenophon* to haue corrupted the younger sort, and to haue brought in superstitions that were neuer heard of. Sometimes againe there may be many, but all of them depending vpon some one more principall: so that heere it is necessarie and conuenient, there should be a diuision and enumeration of all such parts, as we would handle, together with some information of thote, which we were minded to omit. But heere we must beware that this diuision consist not of more then three, or foure branches at the most; and that, for feare the memorie through ouer many might happily be surcharged; or that exactnesse in this kinde should be made an argument of domesticall Meditation: for which respect, *Partitions* many times are not at all to be obserued. But being seasonably applied, they grace and beautifie the speech exceedingly; Besides, the Auditors remember, and conceiue things with more facilitie, and are withall refreshed, when they knowe how much they are to heare.

*Apomne: I.*

The Confirmation is an exposition of our arguments, accompanied with an asseueration, and is referred wholly to the prouing and authorizing of the State, or principall question, which if that office faint, must of necessitie fall. In it the matter and forme, whereof our arguments consist, must of necessitie be both considered: and withall wee must obserue, that if they be firme and sound, they may be placed in it seuerally by themselves, and with some distance one from an other: but if they be weake and crazie, they must be heaped vp together, that what they want in strength, may be supplied in number.

The Confutation is nothing else but a dissolving of whatsoeuer our aduerse partie shall alleage towards the weakening and impugning of our Cause, which must be followed with exceeding diligence: because as it is harder to heale then to hurt, so is it to defend then to accuse.

*Fab. lib. 5.  
cap. 13.*

*Ad reprehendenda aliena facta aut dicta ardet omnibus animus; vix satis apertum os. aut lingua prompta videtur, quæ meditata pectore euoluat.* It is two-fold, viz. eyther of the Forme, as

*Sallust. de  
Rep. ordin. 1.*

when we shew their Consequences and Collections to be bad, or of the Matter, which for the diuersitie of arguments is very diuers. For that which is doubtfull and ambiguous can not be refelled, but by distinguishing; that which is false, no otherwise then by an absolute denying of it, together with an allegation of such reasons as moue vs to denie it; yet sometimes, it may be seconded with a diuision, which is a larger and more copious kind of defence, the Negation being graunted *ex abundanti*, as Rhetoricians tearme it, as in this; *Say that Roscius had bene hated of his father, yet can it not be hence concluded, that hee would haue killed him; the accuser therefore should haue alleaged some weightier cause for his conviction.* Those things which are light, and of little moment, must bee distinctly set vpon, that so the troupe may be the better scattered.

Plut. in A-  
pophthegm.

Idem in vita  
Sertorij.

*Scilurus* lying on his death-bed, easily broke those arrows, that were then brought vnto him, one by one, which being bound together, none of his fourescore sonnes were able to doe. And thus by the appointment of *Sertorius*, a sickly man did likewise without straying of himselfe at all, plucke euery haire from out the taile of a strong and lusty horse; which an able and well disposed Souldier taking holde of the whole taile of one feeble and ready to dye, with both his hands could neuer doe: Sometimes againe, they are refuted by a deflexion from the thing, to a reprehension of the person. *Cum hoc modo accusas Eruci, nonne hoc palam dicis? Ego quid acceperim scio, quid dicam nescio. Vnum illud spectavi, quod Chrysogonus aiebat, neminem istius patronum futurum;* saith *Cicero* in his defence for *Roscius*: where the three former are to the matter, but the fourth digresseth from the matter to the person.

Common things are best refelled by *Inversion*, when we shewe the signes or causes, which are brought against vs, to make directly for vs: as in this, *Occidisti, quia sepulisti;* Thou sluest him, because thou buriedst him. Nay rather, my burying of him, is an argument that I did not slay him. For had I slaine him, I would haue sooner fled; then stayde so burie him. So that the parts of this inverting kinde of *Confutation* are two. For first, there is a *Negation* of the signe, and then a reason of this *Negation*. Or secondly, they may be ouerthrowne by *Violation*, which is a forcible retorting of our aduersaries allegations on himselfe, and differeth from *Inversion*, in that it is *Apologeticall*, and defendeth; whereas the other is also *Categorical*, and accuseth. The one is like *Marcellus* with his sword; the other like *Fabius* with his shielde. It is of greatest power, in that it is least looked for, and cannot (being well pursued) but procure the victory. In a word, it is nothing else, then *χρησιν τῶν ἐν τῇ αὐτῇ ἀρμίστι, τοῦτι ἀμυνθροε, with his owne weapons.* Or thirdly, by *Absolution*, when wee interpret the signes or causes, otherwise then our aduersary. Hee

*Heliodor.*  
*lib. 2.*

with



with scandall and maliciously; wee with some colour to the better part, as in this, *Sepeſy, &c. I buried him, not be-  
cause I ſue him, but becauſe I had compaſſion on him.* Things  
impertinent, and not belonging to the queſtion, may be  
reieſted and contemned, as not deſeruing any other reſu-  
tation. Things cleare and maniſelt, may be confronted  
with ſome contrary *Argumentation* or *Compensation*; or by  
ouer-whelming the hearers memory with infinite *Digreſ-  
ſions*, which is indeede a ſpeciall kinde of ſupplanting,  
and ſuch as *Eſchyrus* deſired the Iudges to obſerue in *De-  
moſthenes*.

The *Peroration* is the vtmoſt bounde of euery ſpeech;  
or the *Conclusion* thereof, in which the principall *Propoſi-  
tion* is repeated. The parts of it are two, *Enumeration*, by  
which whatſoeuer was handled in a ſcattering, and diffu-  
ſed manner throughout the whole, is for remembrance-  
ſake reduced into one place; and is oftner to be vſed by  
the Plaintife, then by him that is Defendant. 2. *Amplifica-  
tion*, which is a more preſſing kinde of *Affirmation*, and ſuch  
as hauing mooued the mindes, begetteth credit, and au-  
thoritie. It is applyed, eyther to incenſe men againſt the  
wicked, or to mooue them to pittie the diſtreſſed.

And thus farre of the ſeueral parts, which are ne-  
ceſſarily required in euery ſeueral  
kinde of ſpeech.

## CHAP. XIII.

How to frame a Stile which may be correspondent and agreeable to each severall kinde of *Negotiation*: Of the care which must be had in fitting it, both to the *Person, and the Argument.*



Hether it happen that a man be to negotiate in person, or by letter, he must be very carefull, that he deliuer and set downe his minde in such a stile and phrase, as may not be distastefull. For the effecting wherof, he must first haue a respect to the nature, ranke, and ability of the persons, with whome hee is to treat. For if they be such as hauing in themselves an ability to doe well, carry not the least peece of an eare, that can swallowe, much lesse digest a vulgar conceite it will behoooue him so to frame it, as that it may seeme of pompe, yet free from affectation.

He must not make it sauour so much of art, as of a certaine Courtly magnificencie, which by a kinde of analogicall proportion, may somewhat answer the greatnes of the partie, to whom he either writes or speaks. If it be to one of high place and publike action, he must endeouour to be brieve, but withall perspicuous.

*Cum tot sustineas, cum tanta negotia selus;  
Res Italas armis interis; moribus ornes;  
Legibus emendes; in publica commoda pecem,  
Ss longo sermone morer tua tempora Caesar.*

Such great affaires since thou alone sustain'st;  
And by thy armes th'Italian weale maintain'st;

*Hor: lib: 2.  
Epist: 1.*

Since

Since thou alone with manners it adornest,  
And her defects by prudent Lawes reformest,  
I should (great *Cesar*) wrong the publike good,  
If with long speeches I thy times withstood:

Saith *Horace*, writing to the *Maiestie of Rome*. Now for the difference of mens natures, let him remember the complaint of the Poet,

*Tres mihi conuivæ propè dissentire videntur,  
Poscentes vario multum diversâ palato.*

*Hor: lib: 2.  
Epist. 2.*

Three Guests I haue, which plainly disagree,  
Asking strange things, with differing taste, of mee:

And haue alwayes a dish in store for every mans contentment: So that whether,

*Carminè gaudebit; vel delectetur Iambis;  
Sine Bimæis sermonibus, & Sale nigro:*

Hee may finde out a plate for his owne Palate. Secondly, he must haue regard in the composing of his stile to the quality and proprietic of the Subiects, whereof hee is to treat; varying it, as occasion shall require, in a fit and decent manner, according to the diuersitie of the same. And looke what passions he would stirre vp in others, hee must first so expresse them in it, as he may seeme to be affected with the same himselfe;

*Tristia mæstum  
Vultum verba decent; iratum, plena minarum;  
Ludentem lasciuia; fœnerum, seria dictu.*

*Horat: de  
arte Poet.*

Hee that would moue compassion in my heart, must shew it in his owne. Griefe is the childe of Griefe, and Teares are seldome procreated but by Teares: and therefore as the Poet saith,

Male si mandata loquatur,  
Aut dormitabo, aut rideo: —

If with bad vttrance he his part disgrace,  
Or sleepe I will, or floute him to his face.

For where there is a want of this conueniency, what other effect can possibly be produced but laughter & contempt?

*Romani tollent equites, peditesq; cachinnum.*

The nobler Crue, and eke the baser Croude,  
Will burst their Spleens, with laughing ouer-loude.

Hee must not stufte it with words of a prodigious greatness, such as the Poet tearmes *ampullas*, & *sequepedalia verba*; and cannot by reason of their ouer-growne quantitie be vttered without some dangerous extension of the voices instruments. *Aschyues* condemned them in *Demosthenes*, and branded them for euer with an opprobrious marke, calling them *δαιμνία, non ῥήματα, portenta, non verba*: they must therefore of necessitie be auoyded. But now and then, he may easily, as occasion requireth, dispence with this. *Plinius* reported of a certaine Orator, because of the continued lownesse of his stile, *That he offended in nothing; but in that he did not offend. Debet enim Orator, sayth he, erigi, attelli, interdum etiam effervesce, efferrī, ac saepe accedere ad preceps.* For an Orator must be erected, lifted vp; yea, sometimes he must grow hote, beare himselfe hye, and very often be readie to fall downe head-long. *Tutus per plana, sed humilis, & depressius iter.* It is onely for weake and crazie bodies to couer euen wayes: he that is strong and able, will make no difficultie to try his legs, sometimes euen in a rugged path, or if occasion serue, to breathe himselfe vp some hye and steepe ascent. Such as doe run, are far more apt to fall, then those that creepe;

*Monstrosa  
oratio mon-  
strosum  
indicium.*

*Nihil peccat  
nisi quod ni-  
hil peccat.  
lib.9. Ep. 26.*

but

but these haue neuer any commendation, though they doe not fall: the others though they doe, haue alwayes some. *Nam ut quasdam artes, ita eloquentiam, nihil magis quam ancipitia commendant.* For it is with Eloquence as with other Artes, nothing more beautifies and sets it forth, then doubtfull and ambiguous accidents. Wee see what clamours, and what cries resound throughout the Theater, when those that walke there vp the ropes, stand capring safely on the top, scorning the danger, which euery looker on fully presum'd they would haue false into. Those things are alwayes most admired, which are least expected, and cannot be performed but with exceeding hazard.

He must not confound those things which are of a soaring and loftie straine, with those that are altogether full of winde and tumour; nor censure that as *hyperbolicall*, which well considered, is but round and full. Whatsoeuer ouerpeereth, and is eminent in any thing, may easily be discerned: but we must weigh with iudgement and with reason, *immodicum sit an grande; altum an enorme.*

He must with all dexteritie entervaine it with the choicest ornaments that either words or sentences can possibly afford, and beautifie it as far as the subiect whereof he treateth will beare, with *Tropes* and *Metaphors*, and other such rhetoricall decencies. For he that would offer to draw *Hercules* his shooe vpon the foot of a child, deserueth no other recompence or hire, then laughter and derision for his paines. Let him herein therefore, like a cunning workeman, fashion his garments according to the making and proportion of him that is to weare them. Let not his speech be either *exiliter exanimata*, or as *Tullie* saith, *grauius inflata & anhelata*; but in all things as neere as may be correspondent to his argument.

\* *Nec dum uisat humum nubes, & maria capter.*

But there is notwithstanding a certaine kinde of Amplification consisting both in words and sentences, which

*Ne sutores  
quidem, said  
Agestlaus,  
probum pu-  
tem, qui par-  
uo p:di mag-  
num circum-  
det calceum;*  
when one com-  
mended a Rhe-  
torician to him  
for his facultie,  
in making a  
great matter of  
a little. *Plut.*

\* *Hor. Art.  
Poet.*

may be vsed with commendation, when we would extoll, aggrauate, or make worse the matters that are in question. The Greekes haue called it *Λογισμός*, because the tearmes, by which it is exprest, do far surmount the greatnes of the thing. For they are either significant, or weightie, and fill the minde: as when to make both Crime and Criminell the more detestable; in stead of the *Genus*, we alleage the *Species*; and whereas he did but hurt, affirme that he did kill: or secondly, they be forcible and violent of sound, and fill the eares of those that heare them; or thirdly they be full and round, and fill both their eares and mindes; or last of all, the better to make impression, they be tropicall, and figuratiue: but these are neuer to be vsed, vnlesse it be for necessitie sake, when the proper word is wanting; or when, though it be extant, it is not altogether so expressiue and significant; or for ornament sake; or last of all for honestie, as when the proper word is such as cannot be heard, or vttered, but with a blushing and bashfull countenance; for all vnfauourines of speech must vtterly be auoyded. *Sapè grauius offendunt Audistorum animos ij, qui aliena flagitia aperte dixerunt, quam ij, qui commiserunt.*

*Salust: in  
Cicer:*

*Rhetor: lib:  
3. cap: 3.*

Hitherto belong all attributes and epithetes, which are nothing else but Adiectiues, borrowed cyther from the minde, or from the bodie, or extrinssecally from fortune, and firly added to some Substantiue, to which they haue the like relation that sawces haue to meates, and must therefore neuer be applyed but very sparingly. *Aristotle* condemn'd the writings of *Alcidamas*, as being *ψυχρὰ καὶ γελοία*, frozen, and ridiculous, by reason of his fond & foolish affectation. *Οὐ γὰρ αἱ ἀδύνατοι χροῖται, ἀλλ' αἱ ἰσχυραὶ τῇ ἰσχύρῃ.* For he vseth not his Epithetes, saith he, as sawces, but as meates. True Eloquence is graue, and Matron-like in her behaviour; the apparell which she weares is glorious, but not gawdie; it is comely, as well as costly: She loues not to be deckt with pide inuentions, like a Courtisan; nor will

the fashion her selfe according to those Indians, who not content to weare Eare-rings in such place of the eares as is most naturall, and conuenient, thrust Jewels through their nose and lips, because they will be sure to be fine.

To this same *Atthesis* or *Augmentation*, is opposed *Extenuation*, which is a lessening, or diminishing of whatsoeuer is objected, or propounded; as when in defensorie pleas we make a Diminutiue of a Primitiue; or leauing the *Species*, haue recourse to the *Genus*, and in stead of stealing, name taking, in stead of wounding, touching. There is another kinde of *Diminution*, which in regarde it proceeds from Modestie, is counted *Ethicall*, and is included in a Negatiue. The Souldier to free himselfe from all suspicion of vaine-glory, which through an open profession of his worth, he might haue easily incurred, gaue out, *That hee was not vnexercised in deedes of armes, nor ill experienced in Martial discipline*. And indeede the Negatiue is the same sometimes with an Affirmatiue, as when for the auoyding of *Tautologie*, or the often repetition of one and the same word, wee say, *Hee knoweth this, and is not ignorant of that*: sometimes againe, it importeth lesse, as in this, *Hospes quoniam nec malus, nec imprudens vir esse videris*, &c. where because he was a stranger, & vnknowne, it was thought sufficient curtesie to beare a charitable opinion & cōceit of his deseruings, not attributing any vertue absolutely vnto him, for feare his after-carriage might falsifie the report: and sometimes more; as when *Hom. r* speaking of *Achilles*, when he beheld the messengers, which were come by *Agamemnon*s appointment to fetch his louely *Brisis* from him, in stead of saying, hee was wondrous sad, relates, he was not very glad. But this may peraduenture seeme a little besides the line, and be condemned as nothing pertinent or proper to the thing in hand, and therefore I will leaue it, and returne.

As in the composition, so likewise in the selection and choyce of words, hee must not be too curious or precise;



Quintil. lib.  
9. cap. 3.

*Cur verborum derogat affectibus fidem, & ubique; ars ostentatur, veritas abesse videtur.* Too great an affectation of them, argueth a light affection in the minde: and Truth is often thought to bee away, where Art is so predominant. Passions, if legitimate and unfained, of what nature soeuer they be, can hardly fashion themselves to any Dialect, but their owne. Their speeche is seldome of any long continuance, but full of breakings and imperfect periods. The heart contendeth with the tongue for to expresse it selfe, but cannot finde the meanes: which *Petrarche* hauing discovered in him selfe, ingenuously crieth out;

Part: I.  
Son: 138.

*I vegg' hor bien, che caritate accesa,  
Lega la lingua altrui, gl'spiriti invola.  
Chi può dir com' egli arde, e'n picciol fuoco.*

Now well I see, that true enkindled loue  
The tongue doth binde, the spirites doth remoue.  
Hee that hath wit, and words to tell his heart,  
May feele some warmth, but sure his flame's not

(great.

Let him therefore, the better to procure beliefe, make vse of such as may seeme like Voluntaries; of themselves, and without pressing, or constraint, to follow the leading of his Meditations, and marshall them with such dexterity, that they may no way preiudice that feeling apprehension, which he hath of what he is to treat.

For the auoyding of prolixitie, then which nothing is more distastefull to a iudicious Auditorie, let him so order and contriue his speech, digesting the whole into sundry parts, and allotting to euery one their seuerall points, with such conueniencie, *ut saepe incipere, saepe desinere videatur*; and that the Reader, if chance it were committed to writing, wheresoeuer hee should beginne, wheresoeuer he should ende, might finde it in all things so coherent, that reading where he left, he might thinke he began anew; so

that

That notwithstanding hee seeme long and tedious in the vniuersall, hee may bee counted briefe in the particulars.

Let him not thinke to grace his stile, by cloathing it in the worme-eaten habit of decay'd *Antiquitas*; but alwayes vtter his Conceites in the best knowne, and most receiued phrase, and in all things (as I saide before) labour to bee both plausible and perspicuous.

\* *Audebit quaecumq; parum splendoris habebunt,  
Et sine pondere erunt, & honore indigna ferentur,  
Verba mouere loco; quamvis inuisa recedant :  
Obscurata diu populo bonus eruet, atq;  
Proferet in lucem speciosa vocabula rerum,  
Quae priscis memorata Catonibus, atq; Cethegis,  
Nunc siccus informis premit, & deserta vetustas:  
Adsiacet noua, quae genitor produxerit vsus:  
Vehemens, & liquidus, puroq; simillimus ammi,  
Fœdet opes, patriamq; beabit diuise lingua.  
Luxuriantia compefcit, nimis aspera sano  
Lanabit cultu; virtute carentia tollet.*

Slight words, and such as little splendour haue,  
Or by their worth, for honour cannot craue,  
He shall with boldnes from their place remoue,  
Though loth they seeme such Censure to approue.  
Vnto the people he (good man) shall shoue  
Such as were long obscur'd, as none did knowe;  
And bring to light the specious names of things,  
Which practis'd were in time of ancient Kings:  
Now buried lye vnder th'oppressing rage  
Of ill-shapt hoarynesse and forlorne age.  
New shall he get, which *ſic* hath made of worth,  
And like a Riuer streame his riches forth  
In a swift course, but cleare and pure the while,  
Gracing his Countrey with a wealthy stile.

*Genus discēdi  
secutus est  
Augustus e-  
legās & tem-  
peratum, vi-  
tatis senten-  
tiarū ineptijs,  
incōcinnitate,  
& recondito-  
rū verborum,  
vt ipse dicere  
solebat; factori-  
bus. Suetō:  
Sect: 86,  
He did rebuke  
M. Antony for  
writing to that  
men might ra-  
ther wonder at  
him, then con-  
ceiue him. And  
cōmending in  
a certaine Epi-  
stle the wit and  
apprehēſion of  
Agrippina  
his Neece,  
*Opus est da-  
re te operam,  
(saith hee)  
ne moleſtē  
(scribas, aut  
loquaris: ib.  
in vita Aug:  
\* Hor: lib:  
2. Epi: 2.**

Such as doe riot, he shall curbe, reſtraine,  
And make the rougher of a ſmoother graine;  
But from his writings he ſhall baniſh quite,  
Such as are bankroute of all force and might.

*De Orat:*  
*lib: 1.*

Laſt of all, let him adorne it with ſentences of ſundrie  
kindes; For without theſe, whatſoeuer can be ſaide, hath  
but a hollowe and an emptie ſounde: *Nihil tam furio-*  
*ſum, (ſaith Tully) quàm verborum vel opimorum, vel or-*  
*natiſſimorum ſonitus inanis, nulla ſubiecta ſententia, nec Sci-*  
*entia.*

*Iliad: 8*

Let him fitly therefore enterlace it with ſuch orna-  
ments, as learning can afforde; that by ſo doing, no  
*Eupolis* may Censure or condemne him to bee *λαλῶν*  
*ἄριον ἀνείκετον λόγον*. Or, (as *Saluſt* ſaith) *Loquacem*  
*magis quàm facundum*; a good talker, but a badde ſpea-  
ker; or call him as *Homer* did *Therſites*, *ἀμύτορον ἀπειτιμωτον*,  
a witteſſe and immoderate power forth of words.

Theſe are the ſoule of *Speech*, and in theſe all the  
ſtrength and vigour of it doth conſiſt: for being beauti-  
fied with theſe, it ſeemes maieſticall and graue, and is  
enabled to make a deepe impreſſion in the hearts and  
mindeſ of ſuch as heare it; whereas without theſe it is  
altogether dull, and ſerues but as an Antike motion, to  
moue the laughter of the vulgar.

## CHAP. XV.

## Of Sentences tending to the beautifying

of the Stile; their severall kinds, and appli-

*cations: with the Authors Apologie; sei-*  
*ning for a Conclusion to the whole.*

Sentence is a briefe but generall *Enun-*  
*riation*, concerning those things, which  
belong to life and ciuill conuersation.  
It eyeth not the *Indiuiduall*, so much  
as the *Vniuersall*; and cannot well be  
vsed, but where there is *Election* and  
choyce of action. It is first of all, either  
*Simple*; as this, *Pleasures the seldomer they*  
*be vsed, the more they are to be commended*: or it is compoun-  
ded; as heere, *Such is the nature and condition of an vnsteddie*  
*multitude, that it estimateth nothing according to truth, most*  
*things according to opinion*. Secondly, it is positiuely true: as  
when we say, *Religiosissimum esse Dei cultum, imitari*; that  
*Imitation* is the most religious kinde of worship: or it is  
onely probable; as when we doe affirme, that *Speech is the*  
*linety Character of the Heart*: and that *Euery man resembleth*  
*the Companie, which he keepeth*: or it is *Hyperbolicall* and con-  
taineth in it more then can be well beleeued by a vulgar  
apprehension: as, *Omnes sapientes sunt liberi*; There is no wise  
man but is free. Thirdly, it is *hortatorie*, or *dehortatorie*: as  
in the two last verses of this *Epigramme*; which by reason  
of the elegancie thereof, I haue heere inserted whole.

*Vitam que faciunt beatiorum,*  
*Inuicidissime Marialis, hac sunt;*  
*Res non pars a labore, sed relicta;*  
*Non ingratus ager, focus perennis,*

*Mart. lib.*  
*10. Epigr.*  
47.

*Lus nunquam, tota rara, mens quiesca,  
Vire: ingenua, salubre corpus,  
Prude: s simplicitas: pares amici,  
Constitutus facilis, sine arte mensa;  
Nox non ebria, sed soluta curis;  
Non tristis torus, attamen pudicus;  
Somnus, qui faciat breues tenebras:  
Quod sis esse v'lis, nihilq; malis;  
Summum nec metuas dis: m, nec opes.*

The things that make mans life more happie seeme,  
Are these, delightfull *Martiali*, as I deeme:  
Wealth not by labour got, but left by *Will*;  
A fruitfull field, a fier burning still;  
Meane clothes, no strife the mindes rest to confound;  
Indifferent strength, a body firme, and sound;  
Varie *Simplicis*: and equall friends;  
An easie *Diet*, which no art commends;  
The Night not drunke, yet loose and free from care;  
The bed not sad, though chaste beyond compare;  
Sleepe, which may make the longest darkes but short,  
(Neuer disturb'd with Thoughts of worldly sort).  
Be still well-pleas'd, to be that which thou art,  
And let thy choyce affect no greater part;  
Feare not the day, which must thy life vp-summe,  
Nor wish the same before the time doe come.

*Liv: lib: 5.  
Decad. 5.*

*Rhetor: lib:  
cap: 22.*

Fourthly, it is *Ennius*aine: as, *In secundis rebus nihil in  
veniam superbe, ac violenter consulere decet, nec presenti cre-  
lere fortune, cum quid vesp̄er ferat incertus sis.* A man should  
not saith *Lusie* in prosperitie determine any thing either  
violently, or proudly against an other, considering that he  
is vncertaine what the Euening may bring with it. Fifthly,  
as *Aristotle* teacheth vs, it is either *ἀνυμνία* without a  
reason, being plaine enough of it selfe, and easie to be pre-  
sently vnderstood: as in this of *Virgills*,

*Nulla Fides, pietasq; viris, quicasta sequuntur.*

Or *μῆτα' ἰμῖόζα*, with some reason, either going before, or immediately following after: as, *Mortalis cum sis, inimicitias immortales ne geras*; Let not thy hatred be immortal, when thou thy selfe art otherwise. Sixtly and lastly, it consisteth either of proper words; as, *Unicus Dei cultus est, non esse malum*: The onely worshipping of God, is not to be a sinner; or it is *Tropu all*: as here;

Now strike your sailes, yee iolly Mariners,  
For we be come vnto a quiet rode,  
Where we must land some of our Passengers,  
And light this weary Vessell of her lode.

*Spencer, Fa:  
Qu: lib 1.  
Cant: 12.*

As likewise in that of *Maro's*;

*Sed nos immensum spacijs conficimus aequor,  
Et iam tempus equum fumantia solvere colla.*

*Georgic:  
lib. 2. 1.*

Which I will here applie vnto my selfe, as intending now to take a Fare-well of my *Downy-Serpent*; commending him to the conduct and protection of his mildest starres: with this Apologie, to such as shall embrace him in his trauailes; that I haue not fashioned him, as *Tullie* did his Orator, in so hye a degree of perfection, that the reach of mans wisdome is no way able to attaine vnto it. No, there is not any thing required heere, but paines and industrie may easily effect. Yea, many (amongst which, my selfe may happely be one) which seeme of such a slender capacitie, that

*Bacotum in crasso iurares aëre natos,*

cease not by daily employments to become fit to vndergoe great things. *Video* (saith *Plinie* the second) *multos*

*Plin: lib: 6.  
Epist. 29.*

*paruo ingenio, luteris nullis, ut bene agerent agendo conſecutor.*

*Antiſthenes* perſwaded the *Athenians* one day to buſie their *Aſſes* as well as their horſes in the tillage of their ground. Wherevpon they answered him, that ſuch creatures were neuer made for any ſuch purpoſe. That is all one, replied he; it lyeth but in your will: For the moſt ignorant, and moſt vncapable men, that are employed by you in the commandements of your warres, let not to become moſt worthy, by being imployde by you. It is in Action, as it is in Speech, *Vſus eſt, & habetur optimus vtriuſq; Maſter*: Praſtiſe both is, and muſt bee ſtill accounted the beſt and trueſt Schoole-maſter of both.

Wherefore let no man alter his intended courſe, for anie falſe ſurmised difficultie or tediousneſſe in the way.

*Inuisa virtuti nulla eſt via.* And it is an excellent

*Motto*, and which becommeth well the atchievements of a generous

*Spirit,*

*Non innat ex facili leſta corona ingo.*

FINIS.



*Penelope ſip-  
ſamperſtes,  
modo tempo-  
re vinces:  
Capta vider  
ſerò Perga-  
ma, capta ſa-  
men.*





### Prooemium.

**T**HAT vnaduised Rhetorician, whose iudgement being so ouerway'd with selfe-conceite,\* as that he durst most arrogantly presume, in presence of one of the greatest Commaunders, and best experienced Captaines, that those times afforded, with many tedious and friuolous Discourses to determine the office and dutie of a Generall, was recompenced, as he deserued, with a disdainefull smile: which being accompanied with these words, *that had those things bene handled by a Swallowe, hee would haue done the like; but if by an Eagle, haue lent them the best attention that he could,* did more manifestly make knowne, how much he had distasted his ouerdaring weakenesse. And indeed I may seeme at first in many mens iudgements worthy the like censure and reprehension: but all things rightly considered, I hope I shall easily auoyde it. For though the course I take seeme somewhat preposterous in regard of that of the sacred *Vestalls*, who first learned what they were to doe; secondly, did what they had learned; and last of all instructed others: yet is it answerable to that of the *Pythagorians*, who after three yeeres of silent contemplation, were permitted to entermeddle with publike actions, and to reduce their long conceiued speculations, into practise. Now therefore with the Poet,

— *Fungar vice Cotis, acutum  
Reddere que ferrum valet, exors ipsa secandi;  
Atuns & officium faciens nil, ipse doceto,  
Quid deceat, quid non; quò virtus, quò ferat error:*

*Horat: de  
arte Poet.*

*Proæmium.*

And without feare of any malignant traducement, I will enter the field: which though it be so large and spacious, as that I may run my selfe out of breath in it; yet will I, to free the Reader and my selfe from all annoyance which tediousnesse may procure, re-straine my course into as small a compasse as possibly I can.

